DECOLONIZING INTERRELIGIOUS EDUCATION: COUNTERING

SYSTEMIC INJUSTICE THROUGH EXPANDING

THE INTERRELIGIOUS IMAGINARY

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Dedication

This dissertation is dedicated to the Black Madonna who requested that I engage prison and jail ministry. Some refer to her as The Voice of the Voiceless. May the 'voiceless' people of our world who have spoken and continue to speak of injustice be heard, acknowledged, and heeded. May their requests for just change be manifest.

I give thanks to the people in the prisons and jails of California that I have had the privilege of serving.

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by

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Abstract

This dissertation defends the importance of decolonializing interreligious education by expanding the field to include addressing the multiple oppressions of hegemonic knowledge, epistemicide, and, in specific, the invisibilizing of white supremacist logics and systemic injustice within interreligious education. In addition, emphasis is placed on unveiling unaddressed grief as well as naming and acknowledging forms of systemic injustice as integral aspects of interreligious education. Drawing from postcolonial and decolonial studies, practical theology, history and interreligious studies, I focus on the work of scholars committed to recognizing subjugated knowledge as well as resistance and resilience practices from the perspective of the historically oppressed in order to counter injustice and offer healing to populations living with intergenerational trauma. Establishing a decolonial frame and then engaging research about multi religious rituals acknowledging intergenerational harm from various forms of systemic injustice exhibits that addressing grief, naming systemic injustice, and engaging multiple systems of knowledge are in themselves resistance and resilience practices that are relevant for the field of interreligious education.

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Chapter 1: Introduction

Working with the incarcerated in the chapel in the Monterey County Jail every week since 2005, has taught me about the complexity of interreligious engagement. Serving these men from varying cultural, religious and ethnic backgrounds has also taught me the importance of addressing unnamed grief and the need for recognition of systemic injustice associated with intergenerational trauma. They represent the populations targeted by systemic injustice whether by our criminal justice system or as the populations most negatively impacted by the shadow side of our country's history, namely that religion and white Christian supremacy harmed multiple populations (historically predominately Native American, African American, Latino and Asian American) through colonialism, settler colonialism and other forms of coloniality. The purpose of this dissertation is to defend the need to further decolonialize interreligious education by integrating critical examination of social injustice and by naming multiple unaddressed losses that people of color have encountered and continue to encounter. I contend that these elements are not only necessary in current interreligious settings with the incarcerated, but, are increasingly relevant as hostility against Muslims and immigrants continues to grow along the lines of historically targeted populations bearing the brunt of dehumanizing patterns regarding religious others.

Although the field of interreligious studies has grown in fostering multicultural sensitivity and articulating the need for multiple competencies, this dissertation project defends the importance of decolonializing interreligious education through unveiling unaddressed intergenerational trauma, grief and unaddressed systemic injustice as integral aspects of interreligious education as a necessary first step to respond to the call by Native Americans to acknowledge harm and "to support and resource

reconciliation processes"[1] as well as the increasingly relevant call to teach, minister, and engage in interreligious encounters with populations most impacted by systemic injustice.

To defend my arguments supporting the need to engage critical examination of systemic injustice, intergenerational trauma, and unaddressed grief within interreligious education, I will be engaging in multidisciplinary research drawing from four main fields of study, postcolonial and decolonial theory, practical theology, history (historical treatment of Native Americans), and interreligious studies, applying insights from each chosen field that have explored aspects of countering systemic injustice. I start by establishing a decolonial frame, and then defend the necessity of addressing grief and harm done by constructed social imaginaries that have dehumanized populations. In addition, I incorporate the concept "theo-logic of white supremacy" elaborated by interreligious scholar Jeannine Hill Fletcher. Ultimately, my quest is to bring awareness to the importance of further decolonizing interreligious education to meet the needs of historically marginalized populations, especially those with bodies most impacted by logics of white supremacy in their many forms, by including critical awareness of systemic injustice and by including and addressing the impact of systemic injustice.

The applications of this dissertation include investigating where our religious belief systems have caused tremendous damage and harm to others as individuals and communities, such as efforts by Christian faith communities engaging in Truth and Reconciliation work with Native Americans, or teaching multiple religious populations including, but not limited to, working with historically marginalized populations such as those targeted by our criminal justice system. I contend that research of scholars representing marginalized populations in the above fields contains insights that could positively impact the field of interreligious education. Limitations include, but are not limited to, the lack of queer theory, addressing harm done to LGBTQI populations, and any form of gendered violence

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[1] "Resolution on Outcome of the Indigenous Peoples' Conference on Reconciliation Processes and Indigenous Peoples," accessed April 1, 2017, http://www.oikoumene.org/en/resources/documents/central-committee/2016/resolution-on-indigenous-peoples.

which is also interwoven with coloniality and intergenerational trauma relevant to the historic erasure of women in interreligious encounters. The dissertation also is limited in that it cannot possibly detail all of the ways that decolonizing interreligious education can be achieved.

The methodology employed in this dissertation has an emphasis on decolonial theory based on a systematic triad of ideological critique, construction beyond dominant knowledge, and resistance from the perspective of those historically oppressed. The decolonial framework and methodology establishes a foundation by defining decoloniality, and then moves to defend why and how the issue of unaddressed grief and examination of systemic injustice from multidisciplinary scholarship is not only applicable but salient to interreligious education. Each chapter takes into account lived experiences of systemic injustice by gleaning the research and lived experience of scholars from various fields committed to representing their historically marginalized communities. For a foundation, I begin with chronicling the development of anti-colonial literature into the concepts of postcolonial and decolonial, providing examples by integrating the insights from Latino scholars in the field of ethics, primarily drawing upon Enrique Dussel and Miguel De La Torre. There is an additional second section on decoloniality examining in more detail coloniality of power and knowledge. This section utilizes discourse analysis to uncover blatant and surreptitious created social imaginaries and social narratives embedded in hegemonic knowledge important for interreligious education. Second, I turn to the insights of pastoral care theologians of African and African American descent, primarily engaging the work of Emmanuel Lartey and Cedric Johnson respectively, yet also that of Phyllis I. Sheppard. All of these scholars call for recognizing subjugated knowledge and acknowledging harm due to systemic injustice. They exemplify scholarship and critical analysis utilizing a decolonial approach engaging the systematic triad of utilizing ideological critique, construction beyond empire, and also a focus on resistance practices that are multi and interreligious.

Drawing on a strategic peacebuilding framework, scholars note the need for addressing root causes of harm done to historically marginalized population. In our nation, addressing root causes of systemic injustice requires unveiling white supremacist logics embedded within society, academia, theology and in particular interreligious education by analyzing what is included and what is excluded. Thus, chapter four engages a brief overview of white settler colonialism and social analysis of white supremacist logics from historical and Native American perspectives taking particular note of how social imaginaries are created and perpetuated as an integral aspect of white settler colonialism. The lesser known side of this history is the perspectives of various tribes describing and naming harm from the narratives and embedded logic in systems (educational, political, economic), and how these systems perpetuate harm and continue to impact our society and interreligious encounters.

Viewing interreligious education through the lens of decoloniality requires acknowledgment of harm, intergenerational trauma and unaddressed grief and recognition of patterns of white supremacist logics. It also requires comprehension regarding building right relationship with the historically marginalized. Part of that comprehension is reversing the white historic gaze of interreligious education, therefore in chapter five I am prioritizing the work of multicultural religious educator Eleazar Fernandez. He writes, "It is naive to simply start a dialogue or conversation as if sociopolitical inequalities do not exist."[2] Using Fernandez' scholarship, as well as the work of scholars Fernandez has compiled, I argue that the field of religious and interreligious education needs to squarely name sociopolitical inequalities that exist in interreligious encounters. As mentioned before, this would also help to prepare religious leaders and scholars for current issues in the USA, such as the need for truth and reconciliation proceedings and conversations about reparations. I include critical examination of systemic injustice, in particular logics of white supremacy that create social narratives interfering with humanizing all involved in

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[2] Eleazar Fernandez, "Global Hegemonic Power, Democracy, and Theological Praxis of the Subaltern Multitude," in *Wading Through Many Voices: Toward a Theology of Public Conversation,* ed. Harold J. Recinos (Lanham, Maryland: Rowman and Littlefield, 2011), 66.

interreligious encounters. Again, I contend that, at a minimum, addressing the tangled cultural and political contexts of the embodied people (critical engagement with cultural and political contexts) means exposing white supremacist logics that interfere with genuine interfaith engagement. In addition, part of that critical examination involves exploration of how those logics have erased harm done. Thus, examination of systemic injustice through the utilization of exposing ideologies of genocide, slavery and Orientalism as well as what interreligious scholar Jeannine Hill-Fletcher calls the "pattern of theo-logic of white supremacy"[3] unveils the need for naming and addressing harm, as well as the need for examining history and theological normatives. Each chapter delves into one or more of these topics in more depth, where all fields and strands of knowledge lead to reinforcing the others.

I am relying on scholars who engage critical scholarship addressing the multiple oppressions of hegemonic knowledge, epistemicide, and, in specific, erasure by white supremacist logics and systemic injustice within academic fields and thus at play in interreligious settings and in multicultural interfaith academic environments. These issues are relevant to the incarcerated as representatives of our nations historically marginalized that deal with multiple oppressions. Focusing on Latinx, African American and Native American theologians can provide insights applicable to interreligious education. I cannot address the complexities of each of these populations, nor am I wanting to suggest that scholars of color can speak for all issues facing historically marginalized populations, but scholars of color accountable to their specific communities have created knowledge regarding the hardships of dealing with systemic injustice and the need to address harm done. Therefore, I start with a brief historical review of lessons from decolonial and postcolonial studies exposing hegemonic knowledge formation, epistemicide, the denial of harm and historical erasure regarding the reality and impact of systemic injustice and intergenerational trauma to briefly acknowledge the foundational need to further decolonize the field of interreligious education. In specific, this background then provides the reason for focusing on

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[3] Jeannine Hill Fletcher, *The Sin of White Supremacy* (Maryknoll, New York: Orbis Books, 2017), 47.

unaddressed grief and loss, intergenerational trauma, and examination of systemic injustice relevant for the field of interreligious education which is the focus of subsequent chapters.

My own ancestry is convoluted regarding religion, class and power. As a descendant of half Celtic/Norwegian blood and half UK mixed blood, I carry the legacy of both non-Christian and Christian identity. If I identify with my Celtic roots, I am a descendent of a population targeted by English colonialism and systemic injustice, but the other side of the story, noted by Native American scholar Roxanne Dunbar-Ortiz, is that people of Celtic descent (displaced landless migrants) were often some of the worst perpetrators of abuse against Native Americans as soldier-settlers in the United States of America.[4] One of my distant Celtic ancestors was a land surveyor in the US that that opened land up for white settlers in Kentucky. Generations later my grandfather was born in Kentucky and achieved a third-grade education, yet, he late found work in the oil fields of southern California in Long Beach during the depression era and came to own a house of his own. Non-whites looking for employment and housing in Long Beach, California during the depression years did not have the same opportunities.[5] On my mother's side, my grandmother was basically an indentured servant as a child when she was farmed out at age three because her father died in a mining accident in the southwest. Her mother needed to work full time to support two older children that she kept. Different religions were imposed upon my grandmother when she was a child, first Catholicism when she lived in a convent from age three to seven, and then the Southern Baptist faith from age seven to twelve when she lived with a Southern Baptist uncle. Her experiences gave me the awareness than when one is poor and dependent upon others for housing and food, one does not necessarily have a choice over one's external religious practices or identity. Her life exemplified conforming to survive. She never chose a church or faith community and was labeled an outcast because her one crossed eye was seen as a sign of the devil. Therefore, my recent

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[4] Roxanne Dunbar-Ortiz, *An Indigenous People's History of the United States* (Boston: Beacon Press, 2014), 51-52.

[5] Brian Addison, "A History of Housing Practices in Long Beach," KCET September 13, 2017, accessed July 1, 2018, https://www.kcet.org/shows/city-rising/a-history-of-housing-practices-in-long-beach.

religious inheritance is an awareness that poverty, displacement, and survival needs can impact religious identity, or the veneer of religious identity, and it also may be intertwined with forms of violence. Having heard stories from my mother about her, her older siblings, and her mother and father living in a garage for years during the depression, even though I was taught we were middle class, fact is I come from parents who grew up extremely poor. Thus, I have a unique lens, not because of my white female cisgendered embodied reality, but because of my inherited lower-class background, my sensitivity to poverty, religion and identity which informs my weekly encounters with men in the Monterey County Jail. Fact is, I grew up hating myself, that is what I have in common with so many of the men in jail. Internalized oppression and self-hatred go hand in hand, but I did not know that as a teenager. I have no history of incarceration in my family or obvious personal experience that would explain my devotion to peoples often hated by society. I have been cursed at by people who scream at me, "Why don't you help the victims?" Yet, I have always had an understanding that those incarcerated, even though some are perpetrators, most are also victims of a system stacked against them, which is beyond the limits of which this dissertation. However, back to the topic of my location, I have an understanding of internalized self-hate or self-loathing as an individual in a family setting, not from a societal or historical trauma setting where entire populations were subjected to perpetual displacements, exploitation and elimination. Yet, this research has still been a journey of self-discovery, even though I am not a person of color who has symptoms of being a descendent of colonized peoples, I am the descendent of someone displaced who grew up with harsh parenting, and passed that onto her children, including my mother. Therefore, unexpectedly, this research has shed light on many of my own family's mysteries intertwined with white settler colonialism, poverty, religious identity, and well-being.

In addition, my own spiritual journey to becoming an interreligious educator involved experiences beyond the boundaries of my parent's chosen Methodist faith to my own current multi religious hybrid belonging. I am a Quaker, committed to peace understood as justice, and to following the leadings of the

Spirit, and I also have decades of experience practicing yoiking, singing (without words) as a form of embodied prayer, which I learned from a Norwegian Sami in the early 1990's, which touches and sustains me at a level very difficult to articulate in words.

My experience of interreligious spiritual practice informs and lends insight to what I witness regarding resistance practices exhibited by the men in the jail, which sometimes incorporates crossing formal religious boundaries. Therefore, this dissertation highlights not just naming loss and grief due to bearing the brunt of systemic injustice, but also scholarly work noting multi religious and interreligious communal practices of resistance as a form of spiritual healing, which I contend could contribute to the field of interreligious education. The purpose is to demonstrate scholarly work that defends multireligious and interreligious encounters for the sake of reclaiming what was lost, disallowed, or delegitimized in a prior time that is necessary for spiritual, emotional, and mental wholeness today.

Now I turn to discuss relevant literature for each chapter and share why I have chosen specific scholars for my argument. In the second chapter, I give a brief overview of the history of postcolonialism leading to decolonial scholarship. The first section is dedicated to a historical overview with insights from ethicists on decoloniality. The second section is dedicated to discourse analysis and examination within academia of the impact of social narratives. Postcolonialism grew out of the works of anti-colonialist literature and describes numerous ways in which colonial narratives justified violence and how colonizers institutionalized oppressive culture through creation of an 'inferior' other which then required force to control. This is a foundational concept to which I will return in later chapters. In addition, these authors described the harsh realities of colonialism and the ways that it erased many cultures and histories and denied the standing of civilization to their cultures. Postcolonial thought effectively reinvented the colonized as subject in order to counter colonialism's invention of the colonized as object. Over time the postcolonial movement led to research establishing a branch of postcolonial studies known as decolonial studies furthering the understanding of coloniality and

developing the criteria for the work of decoloniality. Aníbal Quijano, a Peruvian sociologist and leading decolonial scholar, states that a fundamental axis of globalization is the social classification of people of multicultural backgrounds according to racialized categories deemed derogatory and inferior and that classification of indigenous diversity became homogeneously identified as Indians, Africans, or Asians. Walter Mignolo, an Argentine semiotician, and other decolonial studies scholars further developed Quijano's contributions to help expose coloniality and the term "de-coloniality became the common expression paired with the concept of coloniality. I utilize the work of Quijano and Mignolo, in particular for the relevance to interreligious encounters. Quijano's concepts have been foundational in unveiling the many detailed ways cultures of the formerly colonized were not only denied their humanity, their epistemologies, and their intellectual contributions, but also their knowledge production and their "models of the production of meaning, symbolic universe, and models of expression and objectification and subjectivity." These arguments form the foundation of this dissertation's arguments for decolonizing interreligious education. These are important aspects for historically marginalized populations, including incarcerated populations, engaging interreligious education and encounters. It is for these insights that I rely on scholars highlighting criteria and examples of decoloniality within the field of ethics, reversing epistemicide, as well as identifying other forms of harm embedded in academic knowledge formation especially of theological normatives within the field of theology. For this I will primarily be engaging Latinx ethicists Enrique Dussel and Miguel de la Torre, and sociologist Bonaventura de Sousa Santos.

Moving from postcolonialism and in specific, decoloniality, which elaborates why and how the field of interreligious education can incorporate contextual knowledge addressing systemic injustice and acknowledging harm, in chapter three I turn to the field of pastoral and spiritual care practices. For background, scholars have been bringing critical insights into practical theology from marginalized perspectives for decades such as feminist (Elaine Graham, Bonnie Miller-McLemore, Kathleen Greider,

Jeanne Hoeft), womanist (Evelyn Parker, Phillis Isabella Sheppard, Pamela Lightsey), Latino/a (Orlando Espín, Allan Figueroa Deck, Elizabeth Conde-Frazier), Black (Lee Butler, Dale Andrews, Robert London Smith, Cedric Johnson, and Emmanuel Lartey) and other critical voices. These scholars have laid the foundation for the continuing work of postcolonializing practical theology.

The focus of this chapter is on the topic of acknowledging unaddressed grief and loss due to systemic injustice and violence in order to resist and reverse the essentialization of ideologies of dehumanization, destruction and death. Therefore, I have chosen two specific works, *Race, Religion, and Resilience in the Neoliberal Age* (2016) by Cedric Johnson and *Postcolonializing God* (2013) by Emmanuel Lartey. They both combine ethnographic methods with postcolonial practical theological reflection. I argue their work is salient to interfaith and interreligious leaders need to discern and create just multireligious encounters as well as relevant to my work with the incarcerated. I also engage Phyllis I. Sheppard for her challenging the field of practical theology to address the erasure of the lived experiences of raced bodies. Elaborating how these authors define their own contribution to the field of practical theology and how they propose or contribute to broadening the field of practical theology, I then argue how these insights can be applied to decolonizing interreligious education. Lartey and Johnson both advocate for multireligious and interreligious ritual that addresses grief surrounding spacial, psychological and physical dislocation as well as identity and multicultural belonging. Although Lartey and Johnson have studied an African context and an African American context respectively, specifically working with African Americans or the African diaspora, I contend their scholarship could also be applied to address spacial and psychological dislocation and identity issues for other historically displaced populations such as Native Americans and United States citizens of Latina/o descent. Thus, this chapter is a cursory examination within practical theology, specifically pastoral care, of recent works engaging decolonializing Practical Theology in order to identify the cross cultural and multireligious recommendations of pastoral care providers and practical theologians. I contend that identifying how

historically oppressed peoples with forced, denied, or chosen multiple religious identities have maintained resilience through multireligious communal practices is salient to the field of interreligious education.

Applying the findings of Johnson and Lartey as well as the challenge of Sheppard to the field of interreligious education provides an opportunity to move beyond providing hospitality, to include recognizing harm done as well as addressing symbolic returning, historical reconnections, cleansing, multi-religious prayer and education. Although the context of their work focused on the harm done to those who were part of the African diaspora, their insights seem profoundly relevant for future Truth and Reconciliation work with Christian Faith Communities and Native American Communities.

Having established the need for practical theology and interreligious education to address the erasure of experiences of raced bodies, chapter four engages critical examination utilizing an historical lens to explore harm caused by constructed social imaginaries and white supremacist ideologies from the perspective of Native American scholars. I also argue that their call for this harm to be acknowledged is salient and relevant to the field of interreligious education. Having established in earlier chapters the themes from postcolonial studies, this goes more into detail recognizing that intergenerational trauma, identity issues, depression and feelings of not belonging are caused from imposed ideologies of elimination and commodification and perpetually being viewed as foreign or as an enemy. I argue that exposing these patterns, as articulated by Native American scholars bearing the brunt of social imaginaries that fostered and still foster harm to their communities, is important to decolonizing interreligious education. I start with examination of social imaginaries that contribute to creation of fear and condoning violence and control of historically marginalized populations embedded within white supremacist ideologies, and move to scholar's descriptions of cultural, spiritual, physical, spatial and temporal displacement of peoples for profit and gain through structural implementation of systemic racism. I argue that social imaginaries and theological justifications that have their roots in white

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supremacist ideologies created to justify violence towards certain populations impact the ability to navigate interreligious encounters. In particular, how are patterns of violence and dislocation perpetuated by social imaginaries that contribute to intergenerational trauma still relevant for interreligious encounters?

This also shines light on the need to question the absence of intergenerational trauma from the interreligious imaginary, as acknowledging what has been erased is an important aspect for working with historically marginalized. Therefore, in this chapter I rely on scholarship from Native American activists and scholars. Indigenous communities write, "There is still a need to acknowledge the damage that settler colonialism has done to local tribal nations."[6] In 2007, after almost 25 years of collaboration with Indigenous populations around the world, the United Nations adopted the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP).[7] Since then, Pawnee attorney Walter Echo-Hawk outlines, *In The Light of Justice* (2013) a healing process needed to recover from the wounds of colonization citing as the first step, the need to recognize harm was done.[8] This is relevant for a new generation of faith leaders and interreligious educators regarding the movement for Truth and Reconciliation proceedings between Christian denominations and Native Tribal communities. The World Council of Churches Central Committee meeting held in Trondheim, Norway in June of 2016 received the "Resolution on Outcome of the Indigenous Peoples' Conference on Reconciliation Processes and Indigenous Peoples," encouraging all faith communities to recognize, "the ongoing realities of injustice through colonization, militarization, political oppression, economic exploitation, violence against women and children, and landlessness of Indigenous Peoples inform and direct the Pilgrimage of Justice and Peace in their own contexts" and "to support and resource reconciliation

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[6] Erin Hansen, "United Nations Declaration on the Rights of Indigenous Peoples," *University of British Columbia*, accessed April 7, 2017, http://indigenousfoundations.arts.ubc.ca/un_declaration_on_the_rights_of_indigenous_peoples/.
[7] Ibid.
[8] Walter Echo-Hawk, *In the Light of Justice: The Rise of Human Rights in Native America and the UN Declaration on the Rights of Indigenous Peoples* (Golden, CO: Fulcrum Publishing, 2013), 271.

processes, both ongoing and emerging, that provide safe truth-telling spaces."[9] Thus, the field of interreligious education and many faith communities are called to address systemic injustice and harm endured by various populations as a result of past encounters. Whether reckoning with white settler colonialism and/or constructed social imaginaries that caused harm to tribal peoples, I argue we as interreligious educators and scholars need to realize that we can inhibit or support our field, faith leaders and engaged faith communities by our choice of what we acknowledge and include in our field.

My method for this chapter is multidisciplinary, drawing from history regarding settler colonialism, genocide, and logic of elimination, as well as the history of Native American boarding schools and their aftermath. These issues are also intertwined with the historical perpetuating of narratives about the criminality of Native Americans and about "dysfunctional populations" rather than the exposing an understanding of intergenerational trauma due to impact of white settler colonialism and multigenerational systemic injustice.

Scholars in the field with more recent work include but are not limited to Gerald Horne's *The Apocalypse of Settler Colonialism: The Roots of Slavery, White Supremacy, and Capitalism in Seventeenth-Century North American and the Caribbean (2018),* Winoma LaDuke's *Recovering the Sacred* (2016), Roxanne Dunbar-Ortiz's *An Indigenous Peoples' History of the United States* (2014), (2013), Brenden Lindsay's work, *Murder State: California Native American Genocide, 1846-1873* (2012), Benjamin Madley's *An American Genocide: The United States and the California Indian Catastrophe* (2016), Andrés Reséndez *The Other Slavery: The Uncovered Story of Indian Enslavement in America* (2017), Alex Alvarez' *Native America and the Question of Genocide* (2016), Patrick Wolfe's, "Settler Colonialism and the Elimination of the Native", Andrew John Woolford's *This*

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[9] "Resolution on Outcome of the Indigenous Peoples' Conference on Reconciliation Processes and Indigenous Peoples," *World Council of Churches*, accessed April 1, 2017, http://www.oikoumene.org/en/resources/documents/central-committee/2016/resolution-on-indigenous-peoples.

Benevolent Experiment: Indigenous Boarding Schools, Genocide, and Redress in Canada and the United States (2015), and the edited work of Andrew Woolford, Jeff Benvenuto, and Alexander Laban Hinton's *Colonial Genocide in Indigenous North America* (2014). In addition, there are multiple videos and documentaries of testimonies from Native Americans such as "Two Rivers" (2007), "Unrepentant" (2013) and "Unseen Tears" (2009).

I have chosen to focus on the work of Lindsay's *Murder State* examining the ways that systemic injustice propagated violence against Native Americans in California. I am not interested in reviewing the statistics of Native American genocide, I am focused on identifying the patterns employed, especially as Lindsay chronicles the spreading of desensitization through media, and democratic promoting of genocide primarily carried out by vigilantes. He documents the magnification of hate through media, and the policy to promulgate violence against Native Americans where law enforcement looked the other way. I argue these patterns are relevant to today's growing anti-Muslim and anti-immigrant sentiment, both of which impact interreligious encounters.

In addition, I have chosen the work of Luana Ross, "Inventing the Savage: The Social Construction of Native American Criminality" (1999) as it contextualizes the rise of policies enacted to control Native American populations, in order to facilitate white settler colonialism. Her topics include, but are not limited to, enforcement of boarding school federal policy through denial of government food for reservation residents when parent didn't comply, leading to raids and cattle rustling and criminalizing Native Americans. Complimenting Ross' work, I then engage Walter Echo-Hawk's work, *In the Light of Justice* for his work on illuminating the use of the legal system to deny Native Americans their sovereignty. Echo-Hawk's human rights exegesis of the American Declaration of Independence and its focus the rights and liberties of all Americans as well as Echo-Hawk's focus on the healing process needed to recover from the wounds of colonization are instrumental in addressing the patterns and

possibilities for reconciliation. These works not only provide the historical puzzle pieces missing from dominant accounts of history that demonized certain populations, they also unveil historical patterns of authorizing violence employed against Native Americans and provide next steps of addressing harm done. These themes are analyzed and compared to insights from prior chapters to reinforce common themes.

Chapter five moves into recent scholarship within the field of interreligious education devoted to reversing theologies of white supremacy within interreligious education, also drawing from the field of multireligious education. Many theologians have contributed to expanding the field of interreligious studies. Whether the focus has been on theologies of religions, exclusivist, inclusivist, pluralist or particularist by Paul Knitter, on grassroots participation such as the work of Rebecca Kratz-Mays and Bud Heckman, or on relational learning in the interreligious context such as Judith's Berling's, Sheryl Kujawa- Holbrook's, Jennifer Peace's, Oddbjørn Leirvik, or Kristen Largen's works, multiple frameworks exist for engaging in interreligious education. In addition, interreligious scholars' approaches may differ, such as Iboo Patel specifically developing theologies of interreligious cooperation or Mary Boys critically engaging liturgy to expose prejudicial language and negative associations problematizing religious others, in specific fostering anti-Semitism. In recent years there has been a great deal of emphasis on developing and introducing theologies of hospitality such as the works of Amos Yong, Marianne Moyaert, Henry Jansen, Letty Russell, Muhammad Shafiq and Mohammed Abu-Nimer. Moyaert and Jansen approach their investigation from an orthodoxy of theological justification. Russell and Yong on the other hand, address hospitality from primarily an orthopraxis interreligious framework employing feminist and pneumatological perspectives respectively. Abu-Nimer and Shafiq appear to engage both orthodoxy and orthopraxis justification. Catherine Cornille, Jillian Maxey, Jeannine Hill Fletcher and others have approached interreligious studies from a feminist lens. The field of interreligious studies has also grown especially in fostering multicultural

competence (Eleazar Fernandez, Sheryl Kujawa-Holbrook, Justus Baird, Mark Taylor Lewis, Jace Weaver, Ruben L.F. Habito, Boyung Lee and other religious educators from multiple backgrounds) and the need for multiple competencies. Joseph Prabhakar Dayam and Peniel Rajkumar have collaborated toward theorizing a theology of multiple religious belonging, María Pilar Aquino, María José Rosado Nuñez, Eleazar Fernandez, Dwight Hopkins, Cecelia Gonzalez-Andrieu, Kwok Pui-Lan, have addressed the complexity of intercultural and multicultural theology. All of these scholars have expanded the understanding of interreligious and intercultural theology and knowledge in numerous ways.

Since the focus of this chapter is about reversing ideologies of white supremacy within interreligious education, I begin with the work, *The Sin of White Supremacy* by the practical theologian Jeannine Hill Fletcher, which examines what she terms the, "pattern of theo-logic of white supremacy."[10] Hill Fletcher argues "race discourse was underwritten by Christian theology,"[11] and fostered, "…racializing immigrants as permanently alien"[12] mirroring the logics of slavery/capitalism, genocide and orientalism noted by theologian Andrea Smith and in an earlier chapter by Quijano. I also engage feminist theologian Kwok PuiLan, because in *Postcolonial Imagination and Feminist Theology* she embarked on a journey of possibility, examining theology with a postcolonial lens paving the way for rethinking the interreligious imaginary. In addition, in her work, *Globalization, Gender and Peacebuilding: The Future of Peacebuilding,* she addresses those traditionally marginalized by interreligious dialogue and complexifies the field including acknowledging Orientalism and religious difference. I also draw from constructive theologian Eleazar Fernandez due to his work having focused on addressing cultural diversity and racial justice, including a chapter from Harold Recinos' work, *Wading Through Many*

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[10] Jeannine Hill Fletcher, *The Sin of White Supremacy*, 47.

[11] Ibid., 47.

[12] Ibid., 56.

Voices.[13] These works provide the critical analysis of theo-logic of white supremacy and the need to augment interreligious education by articulating the foundational insights needed to outline harm done to interreligious and multicultural populations not addressed in traditional interreligious education encounters. Theologies of religions and more recent offerings of theologies of hospitality do not necessarily convey taking responsibility for aspects of harming populations due to Christian practices being synonymous with Western Cultural domination and epistemicide.

The final chapter of my dissertation integrates and applies the various arguments defended in prior chapters establishing the necessary framework and elements for furthering the decolonization of IRE. What possibilities exist within IRE, drawing from pastoral care defending the need to name and address invisibilized losses and harm done to entire populations due to the impact of systemic injustice as well as opening the possibility of utilizing multireligious ritual? What responsibility does IRE have for exposing white supremacist ideologies embedded within traditional academic theology and IRE. What can IRE do to further developing critical awareness of systemic injustice? Having compiled foundational knowledge from all previous chapters defending the acknowledgment of harm done, use of interreligious practices for resilience, and unveiling of patterns of white supremacist logics and narratives impacting interreligious encounters opens possibilities. I then integrate the various insights from these multiple fields and my own experiences in the jail chapel for application to the field of interreligious education. In addition to the integrated criteria for decolonizing interreligious education, the information from each chapter culminates in an emphasis on multireligious and interreligious practices for resistance and healing specifically with populations that have endured spatial, physical, and mental dislocation due to ongoing systemic injustice. These practices, based on the defense of prior chapters, extend the

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[13] Eleazar Fernandez, "Global Hegemonic Power, Democracy and the Theological Praxis of the Multitude," in *Wading through Many Voices: Toward a Theology of Public Conversation*, ed. Harold Recinos (New York: Rowman & Littlefield Publishers, Inc., 2011), 53–67.

interreligious imaginary to include the critical awareness of systemic injustice, to address harm done,

and to foster epistemic and cognitive justice as central elements of interreligious education.

Chapter 2: Defining Decoloniality

This chapter has two major sections. The first section is dedicated to exploring the concept of decoloniality and its development as a field and initiating the query of how decoloniality is relevant to interreligious education. Beginning with a brief and broad overview of development within the field of postcolonial studies, it then focuses on what differentiates the specific branch of decoloniality from postcolonial studies and lastly delves into some detail about what decoloniality work actually entails. Then I'll move into how these developments have been applied within another field of academia, theology, specifically the branch of ethics, and in particular ethics from the margins written by scholars based on their experiences and affiliation with communities of color that I argue is relevant for interreligious education. The entire second section will be exploring decoloniality from the lens of colonial discourse analysis extrapolating on concepts defined earlier. Then I will defend why discourse analysis from a decolonial lens is relevant for interreligious education.

Section 2.1 Defining Decoloniality: Historical Overview and Ethical Insights Relevant for Interreligious Education

How is the work of decoloniality separate or different from postcolonial studies and theory? Postcolonialism grew out of the works of anti-colonialist literature such as Frantz Fanon's *The Wretched of the Earth, Black Skins White Masks,* Aimé Césaire's *Discourse on Colonialism,* Albert Memmi's *The Colonizer and the Colonized* and others. These texts grew out of activism involved in political anti-colonial movements including the anti- colonialist work of Mahatma Gandhi. Fanon, a psychiatrist, Memmi, a sociologist, and Cesaire, a political activist and cofounder of Negritude, and others described numerous ways in which colonial narratives justified violence and how colonizers institutionalized oppressive culture through creation of an 'inferior' other which then required force to control. In

addition, these authors described the harsh realities of colonialism and the ways that it erased many cultures and histories and denied the standing of civilization to their cultures. These anti-colonialists also effectively reinvented the colonized as subject to counter colonialism's invention of the colonized as object. These writers also highlighted colonialism and its associated domination of sovereign territory though violence and oppression in addition to illuminating its economic exploitation of labor and resources. Anti-colonialism initiated the field of postcolonial studies based on these voices highlighting the impact on the colonized. The term postcolonial, however, does not refer to an historical period of time 'after' colonial domination, but extends beyond, recognizing anti-colonial resistance with the intention of undoing widespread oppression be it political, economic, psychological, ideological, or any internalized form of the mentioned oppressions. More than an issue of sovereignty or physical domination, colonialism's legacy lives on as embedded patterns noted by scholars Memmi, Brabha, … as ways of thinking and living.

The field of postcolonial studies developed over time, branched out, and also came under scrutiny for critique. In the global north, the postcolonial movement led to academia institutionalizing cultural studies, Black studies, Latino studies, Women's studies, Native American studies etc.…providing a place for voices formerly silenced by exclusion from academia. Simultaneously, postcolonialism was further developed as an academic field by contributions from Edward Said, a scholar and Palestinian activist, known for his seminal work *Orientalism,* which illuminated the relationship between colonial power and colonial knowledge. Gayatri Spivak, a literary and postcolonial theorist, later contributed, *Can the Subaltern Speak,* expounding on the ongoing issue of fabrication of the subaltern even while supposedly giving them voice. Another generation of postcolonial research yielded further insights including postcolonial theorist Leela Gandhi's 1998 work that notes the intellectual frames utilized in postcolonial theory. Gandhi writes that they encompass the, "Ability to elaborate the forgotten memories

of condition"[14] including not just foregrounding exclusions,[15] and recovering marginalized knowledges, but also showing the relationships of knowledge and power, as well as colonial discourse analysis.[16] She highlights the blind spot of Marx whose work focused on economics without addressing alterity.[17] She also outlines postcolonialism's opposition to Renaissance and Enlightenment humanisms, which still impact western pedagogy and epistemology, rejecting their claims of "conferring full humanity" and "valorization of rationality" respectively.[18] She also offers the following critique, "Postcolonialism continues to render non-Western knowledge and culture as 'other' in relation to the normative 'self' of Western epistemology and rationality. Rarely does it engage with the theoretical self-sufficiency of African, Indian, Korean, Chinese knowledge systems, or foreground those cultural or historical conversations which circumvent the Western world."[19] This is also reflected in how cultural studies, Black studies, Latino studies, Women's studies, Native American studies etc… are perceived as outside the usual academic assumption of whiteness (predominantly male) as universal or normal. Another aspect that is important to highlight, is that cultural studies are inherently related to religious diversity. It is salient to note these themes listed above**:** elaborating forgotten memories, foregrounding exclusions, recovering marginalized knowledges (including religious), examination of the relationship of power and knowledge, colonial discourse analysis, and the aspect of theoretical self-sufficiency. These themes are the foundation not only for this chapter, but for this dissertation and are revisited again across the disciplines of ethics, practical theology and interreligious education.

More recent scholarship in the field of postcolonial studies looks to understand just how deeply power and knowledge have been encoded, through the influence of religion, in current Western systems such as law and social organization. Religious scholar Jennifer Reid in her work, *Religion,*

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[14]Leela Gandhi, *Postcolonial Theory: A Critical Introduction* (New York: Columbia University Press, 1998), 8.

[15] Gandhi, *Postcolonial Theory,* 43.

[16] Ibid*.,* 53.

[17] Ibid., 24.

[18] Ibid., 29-31.

[19] Ibid*.,* x.

Postcolonialism, and Globalization, researches in detail that, "Religion has played a foundational role in creation of a global world."[20] Examination of the papal bull issued in 1493, titled the Inter Caetera, shows the origin of the "Doctrine of Discovery"[21] and illuminates how it was the foundational document in establishing international law that denied indigenous populations rights to their own homeland, resources, and livelihood by awarding Spain all rights of new territories discovered in the new world. Reid defines indigenous as, "persons or groups who share a set of experiences: i economics, religious frameworks, languages, and claims to territories that predate European settler cultures which have all been variously assailed in modernity and ii a commitment to seeking and achieving justice in the wake of this global assault."[22] Thus we see that Christianity set the standard for international law still impacting indigenous peoples today. Ramifications include a fact noted by historian Galeano in a separate work, that during the colonial era "no less than half of Mexican real estate and capital belonged to the church"[23] which translates to either genocide, displacement or forced conscription into slave labor or servitude. Reid also includes the work of more recent scholars analyzing national discourses such as philosopher Martha Nussbaum on nationalism and patriotism,[24] sociologist Craig Calhoun on cosmopolitanism and nationalism,[25] psychologist and social theorist Ashis Nandy on complexifying the concept of cosmopolitanism, and sociologist Arjun Appadurai on tensions between cultural homogenization and cultural heterogenization through looking at "(a) ethnoscapes, (b) mediascapes, (c) technoscapes, (d) financescapes, and (e) ideoscapes"[26] rather than using a center/peripheral model. Current issues of transcultural contact noted by Appadurai reveal similar themes to those listed earlier in

[20] Jennifer Reid, *Religion, Postcolonialism, and Globalization: A Sourcebook* (New York, Bloomsbury, 2014), 4.

[21] Ibid., 17.

[22] Ibid.*,* 179.

[23] Eduardo Galeano, *Open Veins of Latin America: Five Centuries of the Pillage of a Continent.* 25th aniv. ed. (New York: Monthly Review Press, 1997), 31.

[24] Martha Nussbaum, "Patriotism and Cosmopolitanism," in *Religion, Postcolonialism, and Globalization: A Sourcebook,* ed. Jennifer Reid (New York: Bloomsbury Academic, 2014), 125.

[25] Craig Calhoun, "Cosmopolitanism and Nationalism," in *Religion, Postcolonialism, and Globalization: A Sourcebook,* ed. Jennifer Reid (New York: Bloomsbury Academic, 2014), 149.

[26] Arjun Appadurai, "Disjuncture and Difference in a Global Cultural Economy," in *Religion, Postcolonialism, and Globalization: A Sourcebook,* ed. Jennifer Reid (New York: Bloomsbury Academic, 2014), 81.

postcolonial scholarship such as erasure of complexity, culture, and contributions, and the use of power through discourses whether of nationalism or patriotism to alienate and dehumanize 'others.'

Another outgrowth of postcolonial studies is Critical Race Theory which engages, "…critiques of conventional legal and scholarly norms which are themselves viewed as part of the illegitimate hierarchies that need to be changed."[27] This examination of scholarly norms that perpetuate systemic injustice is vital to this dissertation, for it highlights not only what is included in any particular scholarly norm, but also names and addresses what has been left out. In addition, it raises the issue of multiple oppressions. Critical race theory engages intersectionality which, "points to the multidimensionality of oppressions and recognizes that race alone cannot account for disempowerment…"[28] Understanding that systemic injustice is embedded in policy and scholarship, as well as in multiple forms, for example gendered oppression, racial oppression an religious oppression, that vary depending on geography and time is also relevant for decolonializing interreligious education.

Just as critical race theory recognizes that the construction of "race alone cannot account for disempowerment," the construction of the field of interreligious education is an imaginary that strives to address knowledge of different religions as defined by Western academia. This interreligious lens is embedded in academia that has consistently held a white Euro Christian centric privileged gaze. I contend that this interreligious imaginary addressing knowledge of different religions cannot account in itself for the disparity of power in interreligious encounters and relationships. It seems to me that IRE scholars, approaching from a lens of peace, human rights, or religious diversity, have become interested in democratizing power and thus changing the asymmetries of power relationships between different religions. To do so effectively, I contend, they need to adopt new forms that address the "multidimensionality of oppressions" within IRE. Therefore, the substance of this chapter will be

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[27] "Critical Race Theory," *Berkman Klein Center for Internet and Society at Harvard University*, accessed October 1, 2017, https://cyber.harvard.edu/bridge/CriticalTheory/critical4.htm.

[28] "What is Critical Race Theory?" *UCLA School of Public Affairs,* accessed April 17, 2018, https://spacrs.wordpress.com/what-is-critical-race-theory/.

divided into defining salient aspects of decoloniality starting with exposing hegemonic knowledge, moving to address epistemicide and knowledge democracy, and lastly, incorporating discourse analysis as an outgrowth of critical theory that names and acknowledges social narratives and discourse that contribute to violence and denial of harm, as well as historical erasure of systemic injustice and intergenerational trauma.

In the global south, the embedded patterns noted in postcolonial studies were coined by Aníbal Quijano, a Peruvian sociologist and leading decolonial scholar, as coloniality. Quijano's concepts have been foundational in unveiling the many detailed ways cultures of the formerly colonized were not only denied their humanity, their epistemologies, and their intellectual contributions, but also their knowledge production and their "models of the production of meaning, symbolic universe, and models of expression and objectification and subjectivity."[29] This point is key to the interreligious imaginary, which I will return to in later chapters. Quijano states that a fundamental axis of globalization is the, "social classification of the world's population around the idea of race."[30] This key construct of 'race' has created in his words, "A mental category of modernity"[31] He writes that it is from this mental category that labor was divided, tying it to what today is known as capitalism. Classification of indigenous diversity became homogeneously identified as "Indians, Africans, Asians" which were racialized categories that were deemed derogatory and inferior. Coloniality has consistently constructed narratives about the need to control inferior homogenized people classified as races that still impact people of color today.

Quijano asserts that coloniality defines 'modernity,' it's economic and labor distribution patterns is the model world-wide, in which, he states, "a new space/time was constituted materially and

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[29] Quijano, Aníbal. "Coloniality of Power, Eurocentrism, and Latin America," in *Coloniality at Large : Latin America and the Postcolonial Debate,* eds. Mabel Moraña, Enrique D. Dussel, and Carlos A. Jáuregui (Durham: Duke University Press, 2008), 189.
[30] Ibid., 181.
[31] Ibid., 182.

subjectively."[32] This new space/time, according to Quijano, commodifies bodies of color and their labor, homogenizing their cultural diversity, erasing their cultural contributions, and eclipsing their suffering in addition to dehumanizing and creating racial categories (an example of the power of social imaginaries). These key themes regarding the intersection of social imaginaries and the interreligious imaginary which have eclipsed the suffering of those impacted directly by coloniality are the reason for this dissertation. Quijano's assertions mirror many of the former themes named by anti-colonialist activists, but also highlight the modern constructs of space/time that commodifies bodies of color and their labor while simultaneously eclipsing their suffering.

In conclusion, Quijano notes that coloniality, racism and capitalism are an interwoven system, as he says, "A new global model of labor control" whether in the form of slavery, conscripted labor, or any form of exploitation and control including mass incarceration.[33] Thus, Quijano is known for developing the concepts 'coloniality of power' and 'coloniality of knowledge' which I will engage in more detail in the next section. He defines 'coloniality of power' as a, "systematic racial division of labor," not only based on color, but also on culture.[34]

My question is how the interreligious imaginary interfaces with coloniality, racism and capitalism?

Influenced by Quijano, Walter Mignolo, an Argentine semiotician, and other scholars further developed Quijano's contributions to further expose coloniality and develop decolonial studies. Mignolo writes, the term "de-coloniality became the common expression paired with the concept of coloniality and the extension of coloniality of power (economic and political) to coloniality of knowledge and of being (gender, sexuality, subjectivity and knowledge)."[35] Mignolo chronicles the violence of Western modernity justified by the logic of coloniality to 'civilize' the world. Thus, Mignolo writes, "behind

[32] Ibid., 195.
[33] Ibid., 183.
[34] Ibid., 184.
[35] Walter D. Mignolo, "Delinking," *Cultural Studies*, 21:2 (Online Publication Date: 01 March 2007), 451.

modernity was the agenda of coloniality."[36] The project of coloniality was justified by Christian

theology during the time when the church was the authority of knowledge formation. Mignolo defines

the project of decoloniality as the work to "dispel the myth of universality grounded on the theo- and

ego- politics of knowledge." Thus, modernity relied on the theo- and ego- politics of Western Europe

and academic normatives which decoloniality works to break. Mignolo argues that the codified

knowledge of Western coloniality provided a "complex matrix of power" enabling not only governance

of other peoples, lands and resources, erasing harm through justification of violence and control of

inferiors, but also through knowledge and meaning formation deemed as universal. Mignolo further

clarifies that decoloniality, "requires delinking from the colonial matrix of power underlying Western

modernity."[37] His emphasis is on imagining a future without exploitation that does not focus on wealth

accumulation over the health and well being of people and our earth.

Another interesting point made by Mignolo pertinent to interreligious education is that in today's

interreligious paradigm multireligious and secular lenses are incorporated as honoring aspects of

diversity within interreligious education. But, what a decolonial lens or perspective has to offer, is that

multireligious and secular thought based on modernity are actually both products of the logics of

coloniality. Thus, the concept of diversity as defined by modernity or current interreligious education is

inadequate (or, as de Sousa Santos would note, is an internal limit to knowledge). Thus, Western

academia and its concept or definition of diversity is quite different from the concept of decolonial

pluriversality.

Although postcolonial and decolonial studies overlap regarding the content of colonialism and its

impact, a major point of departure from postcolonial studies articulated by Mignolo and Madina

Tlostanova, decolonial scholar and philosopher, is that decolonial studies unveils, "the hidden weapon of

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[36] Walter D. Mignolo, *The Darker Side of Western Modernity: Global Futures, Decolonial Options* (Durham: Duke University Press, 2011), xxi.
[37] Ibid., back cover.

both the civilizing and developmental missions of modernity."[38] I contend this point is of extreme importance to the future of interreligious education, for example regarding reconciliation proceedings with Native American populations, and also in my work with the incarcerated. In addition, as mentioned previously, decolonial studies views modernity and postmodernity both as projects of Eurocentric knowledge. Lastly, Mignolo and Tlostanova note that decolonial studies challenge the definition of legitimate knowledge with perpectives from geopolitical (global south) and body politics (domestic feminist, queer, African or Native American) lenses.

As more practical theologians and interreligious scholars seek to meet the needs of their formerly colonized populations, this work is being refined. In the 2016 work of W.J. Schoeman and J.A. van den Berg in the context of South Africa, their exploration of identifying and reconstructing a practical theology that meets the post-apartheid needs of their country references the scholar Emmanuel Buteau, a Haitian practical theologian, who defines decoloniality as follows:

> Decoloniality is concerned most principally with advancing new modes of knowing in order to create new knowledge that is untainted by the modern project. It seeks to decolonize the systems of knowledge that are based on Eurocentric modes of knowing. Is intended to change both the rules of the knowledge/power dynamic as well as the terms of the conversation. Its principal aim is to create new epistemologies and dismantle the centers of power along epistemic, political, social, and economic lines.

This changing the rules of knowledge/power dynamic and dismantling the former centers of power tie into the concept of cognitive justice developed by Boaventura de Sousa Santos, a sociologist and legal scholar. De Sousa Santos writes, "...recognition of cultural diversity in the world does not necessarily

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[38] M. V. Tlostanova, and Walter Mignolo. *Learning to Unlearn: Decolonial Reflections from Eurasia and the Americas* (Columbus: Ohio State University Press, 2012), 38.

signify recognition of the epistemological diversity in the world."[39] Santos emphasizes that the concept of cognitive justice is achieved when other epistemologies, ontologies, and cosmologies are respected, included and honored.[40] I contend that in order to achieve cognitive justice, the field of theology and Western academia, out of which Interreligious Studies has grown, needs to start by acknowledging their role in epistemicide and coloniality in order to avoid further harm to historically marginalized persons.

I would like to also define the terms ecology of knowledge, and internal and external limits as noted by Boaventura de Sousa Santos in his recent work since they are relevant to relational learning in interreligious education. The ecology of knowledge assumes that all relational practices involving human beings and between human beings and nature entail more than one kind of knowledge, thus more than one kind of ignorance as well.[41] Santos writes, "The principle of incompleteness of all knowledges is the precondition for epistemological dialogues and debates among different knowledges. What each knowledge contributes to such a dialogue is the way in which it leads a certain practice to overcome a certain ignorance…. All knowledges have internal and external limits."[42] I feel this clear understanding of multiple knowledges and multiple ignorances is salient for interreligious encounters and in a later chapter I will explore how might teaching students of internal and external limits of knowledge enhance interreligious education. Santos defines, "The internal limits concern restrictions regarding the kinds of intervention in the world they render possible. Such restrictions result from what is not yet known, but may be eventually known, by a given kind of knowledge. The external limits concern what is not and cannot be known by a given kind of knowledge. One of the specific features of hegemonic knowledge is that they only recognize internal limits."[43] This last point in particular is relevant for Eurocentric theo-normative knowledge as the foundation upon which Interreligious Studies was founded. Coloniality

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[39] Boaventura de Sousa Santos, *Epistemologies of the South: Justice Against Epistemicide* (Boulder, Colorado: Paradigm, 2014), 192.
[40] Boaventura de Sousa Santos, "The World Social Forum and the Global Left" in *Politics and Society,* 2008, 2, 8.
[41] Boaventura de Sousa Santos, *Epistemologies of the South*, 188.
[42] Ibid.*,* 189.
[43] Ibid.

of secular society was briefly mentioned as part of modernity by Mignolo and also applies to Interreligious Studies, but has not been properly interrogated and there is more research needed on this point that is beyond the scope of this dissertation. However, my argument is that if IRE is to address these aspects of coloniality especially in relational context, then IRE requires sensitization, legitimization and inclusion of unknown epistemologies, cognitive justice, acknowledging suffering due to harm, and reflecting on systemic injustices. Interreligious educators can participate in the active creation of liberative environments that foster reflection, engage cultural and embodied experience, and foster communal well-being through dialogue or can be oppressive if utilizing educational patterns that maintain the status quo by ignoring the above aspects.

Not only do I think cognitive justice is a key element of Interreligious learning but it is also a key theme for those targeted for mass incarceration. Epistemicide is an aspect of coloniality, therefore epistemicide is not just embedded in academia, the field of theology, interreligious education, and general society, but also embedded in the prison industrial complex. Coloniality perpetuates epistemicide and decolonial scholars recognize that it is an aspect of systemic injustice. Since cognitive justice reverses coloniality, harsh enforcement of epistemicide is a key tool for control of prisoners. For example, any cultural signifier (such as a United Farm Workers symbol used in social justice farm worker circles) can be deemed a gang affiliation and thus justify the use of control units or solitary housing units (SHUs). American Friends Service Committee (AFSC) has noted this pattern repeatedly in their literature. Many prisoners with cultural voice are targeted for SHUs. Research by AFSC's Healing Justice project published a manual written by imprisoned people for other prisoners on how to survive incarceration and in particular how to survive solitary confinement. Paul A. Redd Jr, a resident of Pelican Bay state prison solitary housing unit writes that the number one priority is, "know yourself,

your culture, your history, to develop pride" to survive the onslaught of dehumanization.[44]

Decoloniality as an academic project then entails correcting dominant historical narratives which portrayed Western progress with no account of the devastation it simultaneously created. Decoloniality also endeavors to provide knowledge systems that not only foreground cultural and historical conversations that circumvent the Western worldview, but show how the dominant epistemic lens and epistemological frame have harmed the marginalized. Decoloniality engages in the ongoing work of knowledge formation that uses a decolonial lens. Clear about the criteria and given the task of doing ethics from the 'margins,' to further develop comprehension of decoloniality, I will turn my attention to the contributions of ethicists doing their ethics from the perspective of the majority of the worlds peoples, peoples formerly colonized. Highlighting scholarship in the field of ethics from the perspective of the marginalized is salient to show the harm done by so called 'ethical' conclusions.

Enrique Dussel, an Argentine-Mexican philosopher, in his work, *Ethics of Liberation*, closely examines the origins of the field of ethics and many of its respected philosophers and ethicists. He argues that dominant ethics were created while oblivious to the world's majority, the dispossessed and the excluded, not just the millions exploited for their labor, but for all growing up in systems throughout the world that denied them their epistemologies, ontologies, histories etc…As noted before, this is relevant for the field of interreligious education formed by Western Eurocentric ethical normatives. Dussel contends that any system which denies life to the majority of the world's people is not ethical. Dussel defines dominant ethics as,

> "the ethics of minorities (most emphatically of hegemonic, dominating minorities; those that own the resources, the words, the arguments, the capital, the armies) that frequently and quite cynically can ignore the victims, those most affected, who have been dominated and excluded

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[44] Paul Redd, "Inner Consciousness v. Isolation," *Survivors Manual: A manual written by and for people living in control units* (Philadelphia: American Friends Service Committee, 2012), 24.

from the hegemonic tables of the ruling system and from the dominant communities of communication."[45]

Dussel had studied the "conditions of doing social criticism of society"[46] developed by the Frankfurt school and applied this critical theory to the field of ethics while acknowledging that no knowledge is absolute, but should be measured by its commitment to life. The seven points drawn from the Frankfurt School in his words are,

(1) *The point of departure* of the criticism… is, from the victims

(2) The criticism of the prevailing or dominant system

(3) Reflections about critical reason itself

(4) The …articulation of critical theory with the 'praxis of liberation'

(5) The problem of the *historical social subject* with this critical theory

(6) The philosophy of history that this movement presupposes

(7) The structure of the *materiality* and *libidinal negativity* of the whole theme

centered on the victims.[47]

The entire focus is bottom up, rather than top down, expressing how the privilege of elite ethicists has harmed and continues to harm the majority of the world's peoples, by eclipsing the majority's contributions, histories, humanity, and distressed corporeality while simultaneously alienating them with foreign epistemologies, ontologies, and cosmologies that demand their entrenchment in a system designed to oppress and exclude. Dussel uses the insights of the Frankfurt school and critical theory to provide the criteria to correct the knowledge formation of the field of ethics by incorporating the experiences of those formerly eclipsed. Dussel also uses critical theory to criticize postmodernity as a

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[45] Enrique Dussel, *Ethics of Liberation: In the Age of Globalization and Exclusion*, trans. by Eduardo Mendieta, Camilo Pérez Bustillo, Yolanda Angulo, and Nelson Maldonado-Torres (Durham, NC: Duke University Press, 2013), xx-xxi.

[46] Ibid., 235.

[47] Ibid.

Eurocentric discourse (citing that modernity and postmodernity only have one lens, that of Eurocentric knowledge) and therefore uses the term transmodernity to delineate other forms of criticism of postmodernity.

In the work *Decolonializing Epistemologies*, three generations of Latino/a scholars share their analysis of academia, and being a cultural minority, from the point of view of "freeing subjugated knowledge" as Ada María Isasi-Diaz writes, "…at the intersection of two axes: liberation epistemology and decolonizing epistemology."[48] Thus Otto Madero, critical sociologist of religion, and Ada María Isasi-Diaz, founding mujerista theologian, as well as others, contributed to the "decolonial turn" in theology, lifting the knowledge of their own communities and lived experience while being accountable to those same communities in their scholarship. Both Madero and Isasi-Diaz were seminal in opening the field of theology to incorporating formerly denied knowledges, breaking the barrier from postcolonial's othering of formerly subjugated knowledge and colonial delegitimization of non-western knowledge.

Other decolonial scholars from the global south, have produced knowledge to counter the erasure of cultural contributions noted as part of coloniality. In one such text, *Coloniality at Large,* all of its scholars address various aspects of elaborating forgotten memories, foregrounding exclusions, or recovering marginalized knowledges, countering eradication of the contributions of Latin American cultures. José Rabasa, postcolonial scholar and professor of historiography, articulates that in Mexico there wasn't a clear divide between "subalterns and Native elites,"[49] and that the existence of "cross-cultural interest subjectivity" was and is important for academics to recognize "within counter colonial

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[48] Ada María Isasi-Díaz and Eduardo Mendieta, eds, *Decolonizing Epistemologies: Latina/o Theology and Philosophy* (New York: Fordham University Press, 2012), 5.
[49] Ibid., 71.

spaces of resistance."[50] As I work with many men of Latino descent, this point is relevant for

interreligious imaginary work with the incarcerated.

A Peruvian scholar of Latin American literature, Jose Antonio Mazzotti, explores the historical

understandings of the term colony. He cites that 'Colony' was not a word often used by Spanish

conquistadors as they understood it to refer to Roman practices of domination of populations allowed to

keep their religious or organizational practices such as the Jewish adherents during Roman times.[51]

Reviewing documents from the Spanish conquest of Latin America, Spain's goal was not just

exploitation of labor and resources, but "elimination of native 'idolatrous' practices, forms of social

organization and patterns of settlement."[52] These territories were referred to as kingdoms or

viceroyalties such as the Viceroyalty of Mexico in 1535, and the Viceroyalty of Peru in 1544 and subject

to total control including all religious and social organization.[53] This point is a central indicator for the

intersection of social imaginary and interreligious imaginary, for the starting point is not just sovereign

domination but social control, including religious organization and adherence. Another example is

philosopher Santiago Castro-Gomez illuminating the contributions of cultural studies regarding

coloniality of power. Castro-Gomez contends that Marx's two blind spots were superstructural elements:

knowledge and subjectivity, augmenting the insights of Gandhi noted earlier that the blind spot of Marx

was not addressing alterity. Castro-Gomez ties this into Said's contribution that modernity is not just the

physical and economic dominance of a territory but "ideological or 'representational' element" of an

other,[54] which is why I have chosen to focus the second segment of this chapter on critical discourse

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[50] Ibid., 72.

[51] Jose Antonio Mazzotti, "Creole Agencies and the (post)Colonial Debate in Spanish America," in *Coloniality at Large* ed. Mabel Moraña, Enrique Dussel, and Carlos Jáuregui (Durham, NC: Duke University Press, 2008), 80.

[52] Ibid., 81.

[53] Ibid.

[54] Santiago Castro-Gomez, "(Post)Colonial for Dummies: Latin America Perspectives on Modernity, Coloniality, and the Geopolitics of Knowledge," in *Coloniality at Large* ed. Mabel Moraña, Enrique Dussel, and Carlos Jáuregui (Durham, NC: Duke University Press, 2008), 265.

analysis and later on the interreligious imaginary as relevant to interreligious education. Blindness to superstructural elements: knowledge and subjectivity I believe are salient issues for interreligious education. There are many interreligious educators with an understanding of this blindness, but there are others that accept the discourse about the 'world's religions' and the way that the interreligious imaginary has been constructed assuming singular belonging and using a Euro-normative comparative frame. What would be gained from questioning the superstructural ideological and/or representational elements inherent in interreligious leadership and dialogue regarding subjectivity and knowledge?

Ethics That Matters: African, Caribbean, and African American Sources is another such work from the perspective of multiple scholars with African ancestry. Editors Marcia Riggs, an ethicist, and James Logan, a religious scholar, bring together voices of ethicists and theologians that are recounting and doing their analytical work on social ethics from their own communities. African American scholars, Katie Cannon, Emilie Townes, both womanist ethicist theologians, and James Cone, initiator of black theology, highlight race and the embodied black experience. Cone explains that to have empathy for the black experience in America, it would be good for whites and others to read the work of black authors such as "Du Bois, King, and Malcolm X, but also Richard Wright, Ralph Ellison, James Baldwin, Lorraine Hansberry, Toni Morrison, Alice Walker …"[55] and others. Regarding religion and blackness he recommends the works of Gayraud Gilmore, Albert Raboteau, Peter Paris, Allan Calahan, as well as more recent womanist writers Delores Williams, and Kelly Douglas.[56] These authors provide authentic experiences yet also contribute what Chrisitian educator Anne Streaty Wimberly would call 'soul stories.' Wimberly defines "soul stories" as stories that link the lives of African Americans and their experiences with elements of spiritual, ethical, material, sociopolitical, psychosocial, educational and

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[55] James Cone, "The Challenge of Race," in *Ethics That Matters: African, Caribbean, and African American Sources,* ed. Marcia Y. Riggs and James Samuel Logan (Minneapolis MN: Fortress Press, 2012), 88.
[56] Ibid., 89.

communal liberation.[57] These ethicists and theologians in creating counter narratives, counter ideologies and critical social commentary are engaged in narrative pedagogy through the formation of emancipatory knowledge, reflecting the reality of black corporeality in America. They challenge normative hegemonic knowledge, its social construction, the internalization of that reality, and the discrepancy between laws and rights versus the lived experiences of being black. All of their works also exemplify Dussel's contention that any system which denies life to the majority of the world's people is not ethical. This entire collection is an example not only of the criteria established by the Frankfurt school highlighted by Dussel that is critical of normative ethics and shows how normative ethics has invisiblized harm done from the perspective of embodied and gendered blacks, but also an example of knowledge formation from the perspective of the marginalized. Unveiling Christianization in its many forms of normative Christian ethical standards, such as "inculcating personal morality…as a method of control,"[58] they also strive to counter these dominant ethical normatives exemplifying a sampling of the breadth of black experience. As Katie Cannon writes the, "differentiation between traditional patterns of social beliefs that are death dealing and embracing those that are life affirming is a moral act."[59] Thus, the critical analysis informing narratives employed by these scholars isn't solely about creating a different future or possibility, but creating a different past, creating a new understanding of the past, and critical consciousness that fills some of the erasures, gaps and fissures of a distorted history that impacted internalizations and distorted their sense of dignity and self-identity. This scholarship surfaced by later decolonial scholars and authors engaged in knowledge formation from the margins is an outgrowth of observations by earlier postcolonial authors and of the application of critical theory to unveiling what is considered knowledge.

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[57] Anne E. Streaty Wimberly, *Soul Stories: African American Christian Education* (Nashville: Abingdon Press, 2005), 9-11.

[58] Rosetta Ross, "Overcoming Christianization," 163.

[59] Katie Cannon, "Homecoming in the Hinterlands: Ethical Ministries of Mission in Nigeria," in *Ethics That Matters: African, Caribbean, and African American Sources*, ed. Marcia Y. Riggs and James Samuel Logan (Minneapolis, MN: Fortress Press, 2012), 29.

In another work, *Womanist Theological Ethics*, womanist theologians Katie Cannon, Marcia Riggs, Emilie Townes, Renita Weems, Karen Baker-Fletcher, Cheryl Townsend Gilkes, Kelly Brown Douglas, Angela Sims, and M. Shawn Copeland address economics, knowledge, epistemologies and ontologies as they impact black women. Most of the contributors address suffering (M. Shawn Copeland and Karen Baker- Fletcher), sexuality (Kelly Brown Douglas), body and representation (M. Shawn Copeland), womanist ontology (Emilie Townes), lynching and terror (Angela Sims), and biblical interpretation (Cheryl Townsend Gilkes and Renita Weems). Each scholar highlights a specific context and illuminates more gaps in which normative ethics has been blind to the needs of those most impacted by past and current social patterns and organization that denied and denies black women safety and their lives. Their work covers a broad range, addressing epistemic justice, social justice and theological justice as forms of liberative ethics and emancipatory knowledge. Similar to *Decolonializing Epistemologies,* it is written from the perspective of race and gender, not racialized ethnicity or class.

In *Doing Christian Ethics from the Margins*, Miguel De La Torre critiques the ethical foundation of knowledge within Christian Western seminaries and churches and the way it masks oppression of the marginalized. He is clear that it is not enough to pronounce what needs to be changed, but that praxis should be engaged within academia and churches in order to dismantle mechanisms of unjust social structures. He invites the reader to become involved in revamping how ethics is done, incorporating or utilizing the proactive practices of the marginalized. He calls for the reorientation of ethics and calls on faith communities to take action to serve the marginalized and contest the ethics defined by those in power.[60] He notes that those in power often confuse their habitus with ethics, observing that the Christian ethics of the privileged are often interpreted to be divinely ordained rather than a construct of their privilege.[61] Thus he interrogates academia, privilege and the normalization of ethics which protects social systems of injustice (the opposite of living the gospel, where God dwells, according to De La

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[60] Miguel A. De La Torre, *Doing Christian Ethics from the Margins* (Maryknoll, NY: Orbis Books, 2004), 32.
[61] Ibid.*,* 34.

Torre). He understands this as habitus which he articulates as, "the process of normalizing ethical views of the dominant culture… a product of the social location of its members." [62] Thus he defines habitus as, "a system of internalized dispositions that mediates between social structures and practical activities, shaped by the former and regulated by the latter."[63] In describing habitus he unveils assumptions about location influencing supposed universal ethics. Ethicists belonging to historical marginalized communities have the advantage in recognizing the internalized codes of dominant society versus those conditioned by their own cultural and religious communities. Their habitus has always involved being bilingual in the dominant codes and the cultural codes of their home communities.

Another text, edited by Stacy Floyd-Thomas and Miguel A. De La Torre, *Beyond the Pale: Reading Ethics from the Margins,* looks at great thinkers in the field of ethics. it takes a comprehensive look at the intellectual history of ethics. The collection of various Latino/a, Mujuerista, Womanist, Native American, and Black contributors, such as Floyd-Thomas, Edward Antonio, Dixon, Alejandro Crosthwaite, Asante Todd, George Tinker, Traci West, Anthony Penn, Ida María Isasi-Díaz, Keri Day and others, examines how the intellectual history of ethics in academia has contributed to systemic injustice of those populations that have been historically disenfranchised. Each scholar interrogates one 'great thinker' of academic ethical canon. Dominant values are critiqued for the impact and destruction they have wrought on certain peoples in specific circumstances. Starting with philosophy, Floyd-Thomas critiques Plato's emphasis on reason especially as it is entwined with justice, foregrounding that justice according to Plato could be achieved by intellectual elites devoted to 'good.'[64] Floyd-Thomas notes how Plato fashioned the duality of reason versus the body, and in particular how the senses, matter and the body are deemed inferior, which has impacted women and people of color due to racist conscriptions which equate race and femaleness with body, senses, and lack of reason. Edward Antonio

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[62] Ibid.

[63] Ibid.

[64] Stacey Floyd-Thomas, "Plato On Reason," in *Beyond the Pale: Reading Theology from the Margins,* ed. Stacey M. Floyd-Thomas and Miguel A. De La Torre (Louisville, KY: Westminster John Knox Press, 2011), 6.

outlines Aristotle's list of causes of natural slavery as "birth, otherness, lack of reason, lack of capacity for deliberation, climate, psychological imbalance and type of body that the slave has,"[65] which are used to legitimate a politics of rule. Decoloniality emphasizes that taking into consideration how concepts, social narratives and policies impact communities, their availability of resources, and everyday lives is crucial in identifying intellectual histories that are death dealing versus life giving.

Ida María Isasi-Díaz writes,

> "The academic practice of deconstructing what others have proposed before presenting different ideas does not liberate one from the canon but rather obliges new proposals to be constructed in reference to it; this is true because in deconstruction the canon continues to operate as a necessary point of reference. Deconstruction, therefore, makes it impossible for new proposals to respond to the author's community of accountability- in my case, Latinas in the United States- or to envision new questions that arise from a different hermeneutics or even a different epistemology."

The emphasis of this volume rests not in deconstructing how each 'great thinker' conceptualized their accomplishments, but in how those accomplishments have impacted the world's majority.

In overview, decoloniality, ethics from the margins and narrative pedagogies are tightly interwoven. As mentioned in Anne Wimberly's work, soul stories are stories that link the lives of African Americans and their experiences with elements of spiritual, ethical, material, sociopolitical, psychosocial, educational and communal liberation. In reviewing the elements employed by ethicists from the margins we see that they show competing ideologies, refuse academic normatives, unmask exclusion in rhetoric and practice, lift up forbidden knowledge, missing information, contributions and resources as well as examine the nature of subjectivity. In short, they fulfill the task of decolonial thinking by creating knowledge from the perspective of their communities. In addition, by discrediting certain ethical

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[65] Edward Antonio, "Aristotle on Politics," in *Beyond the Pale: Reading Theology from the Margins,* ed. Stacey M. Floyd-Thomas and Miguel A. De La Torre (Louisville, KY: Westminster John Knox Press, 2011), 18.

normatives heralded as truth for centuries, they fulfill the liberative elements named by Wimberly for the purposes of narrative pedagogy that is relevant to the lived experience of historically marginalized communities. Again, the project of decoloniality is not solely about creating a different future or possibility, but creating a different past, a new understanding of the past, transforming a distorted history and thus transforming a distorted sense of dignity and self-identity. These points also tie into the fact that decoloniality means embodying inclusion and decentering western epistemological assumptions and not just legitimizing 'alternative' epistemologies and ontologies. Just as an amendment to the US constitution did not actually eliminate systemic exclusion of opportunity for black Americans, exclusion just morphed into other forms over time, academic recognition of Indigenous, African American, Latino/a ways of knowing, being and viewing the world doesn't mean the end of systemic injustice.

My experience has shown that privileged, formally educated people are often unaware of the continuing impacts of coloniality of power and knowledge on those with alternative epistemologies and ontologies, and they assume all participants are on an equal footing. Therefore, interreligious educators have much to gain by incorporating the lens of coloniality of power and knowledge, generating conversations that reveal the falsehood of the perception of a level playing field. Conversations revolving around lived experience of all participants, where diversity is extreme without homogenizing the identity of various groups is fraught with problems identifying assumed ethical normatives. How can interreligious studies, whether in a secular or religious setting, pedagogically honor lived experience of multiple subjectivities and multiple hybridities? As Fanon noted about colonialism, "the consequences...were not psychological alone, since, as every authority has observed, there are inner relationships between consciousness and the social context."[66]

In conclusion, the work of ethicists from the margins has been to fulfill decolonizing the field of ethics by creating knowledge from their own communities that exemplifies harm done not just from

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[66] Frantz Fanon, *Black Skin White Masks,* trans. by Charles Lam Markmann (Sidmouth, England: Pluto Press, 1986), 72.

physical violence of but the violence of coloniality including epistemicide, theological normatives imposed on historically marginalized populations, etc. I contend these points are applicable for the field of interreligious studies. This recognition of harm by various populations from around the world provides the basis for further exploration of how interreligious education can be decolonized. The criteria of decolonial interreligious education entails creating a new set of narratives or knowledge formation from scholars' own communities and epistemologies that can be engaged in teaching new generations. How might this be achieved in interreligious education? How might interreligious educators engage in reframing, reclaiming individual and communal identity, re-storying the past, present and future with communities most harmed by theological and ethical normatives?

This entire discussion affirms the reality of my work with the incarcerated, revealing many insights most of which are related to how Christianity and dominant ethical viewpoints continue to harm people belonging to communities of color that have been historically marginalized by our society. Therefore, these scholars provide resources to use with the incarcerated that frame ethical standards relevant to their lives and living conditions in general society. My question and thesis continues to be, how have these decolonial insights from ethics informed interreligious education and what remains to be integrated?

Section 2.2 - Defining Decoloniality: Engaging in Colonial Discourse Analysis in Interreligious Education

Shifting focus away from decolonial ethical insight relevant for interreligious education, I want to focus on colonial discourse analysis. In specific I want to delve into more detail about coloniality of power and knowledge as they apply to narrative formation and creation of an "inferior other," and why narrative discourse analysis is so important to the field of interreligious education. I will explore

understanding how coloniality is currently embedded in narratives used to 1) legitimize or delegitimize forms of violence; 2) how they are then related to naming harm done; and lastly 3) how they relate to decolonizing interreligious education. I defend in this section that these narratives impact all students engaging in interreligious education as well as all populations bearing the brunt of systemic injustice.

All people alive in today's context, whether students in academia or incarcerated populations, are navigating narratives about people of other religions and cultures. Globalization and terrorism evoke narratives about others that are social constructs that impact all aspects of our lives. Peace educators note that when change is needed often times the best place to start is with changing attitudes. So where do we look for changing attitudes? Sharing personal narratives are the backbone of interreligious education. However, awareness of the very narratives we as a society carry about others due to coloniality may not be taken into consideration. A central tenet of interreligious education is being able to surface assumptions about religious others. IR Educators know that assumptions contribute to coloring views and ideologies and also to how we engage with others of different religions, spiritualities or ideologies. I argue that developing colonial discourse analysis would contribute significantly to this awareness, in order to not be complicit in colonialty (defined earlier as erasure of systemic injustice, and defining the construction of an 'other').

What critical analysis is needed in discerning underlying narratives? As noted earlier during the overview of coloniality, scholars from anti colonialists such as Fanon to decolonial scholars such as Quijano described numerous ways in which colonial narratives justified violence and how they institutionalized oppressive culture through creation of an 'inferior' other which then required force to control.[67] Critical theory identified questions for engaging in colonial narrative analysis: Who is defining whom? Who is speaking for whom? Are they presuming to be objective? Do they assume their legitimacy to speak for another? What are they constructing? How does it serve their self-interests and

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[67] Frantz Fanon, "Concerning Violence" in *The Wretched of the Earth,* trans. Constance Farrington (New York: Grove, 1963), 2-45.

vested power? Why has the dominant narrative been constructed? Where does agency exist for the one being described? Who if anyone is harmed by a particular narrative? How are they harmed? What is reality? Who decides?

Also mentioned was the fact that Quijano, Mignolo, Dussel and other scholars developed terminology to help specify embedded colonial thinking, "de-coloniality became the common expression paired with the concept of coloniality and the extension of coloniality of power (economic and political) to coloniality of knowledge and of being (gender, sexuality, subjectivity and knowledge)."[68] I also want to note that since 9/11 there has been an adaptation to the use of discourse to frame the patterns of projection around protection of the homeland.[69] Islamic and undocumented migrant persons have been identified as the current problem populations, such as the unfortunate misportrayal of Islam as a violent religion rather than a religion with a wide range of internal diversity much like Christianity.[70]

Defending the need for colonial discourse analysis within IRE I want to bring in a couple of critical developments within academia, Critical Race Theory and Moral Exclusion theory. Daniel G. Solórzano and Tara J. Yosso, drawing from Lorde's and Marable's definitions of racism, highlight the following points, "(a) One group deems itself superior to all others, (b) the group that is superior has the power to carry out the racist behavior, and (c) racism benefits the superior group while negatively affecting other racial and/or ethnic groups."[71] This concept of racism ties into Moral Exclusion theory that states, those perceived inside the boundary are deserving of fair treatment, while those outside of the boundary, the morally excluded, are "beyond our moral concerns, and eligible for deprivation, exploitation and other

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[68] Walter D. Mignolo, "Delinking," *Cultural Studies*, 21, no. 2 (2007), 451.

[69] Michael Nauser, "Homeland as Borderland: Territories of Christian Subjectivity," in *Postcolonial Theologies: Divinity and Empire,* ed. Catherine Keller, Michael Nauser and Mayra Rivera (St. Louis, Missouri: Chalice, 2004), 118-132.

[70] Bruce Lincoln, *Holy Terrors: Thinking About Religion after September 11* (Chicago: University of Chicago Press, 2003), 8.

[71] Daniel G. Solórzano and Tara J. Yosso, "Critical Race Methodology: Counter-Storytelling as an Analytical Framework for Education Research", *Qualitative Inquiry Vol 8, no.1* (2002): 24.

harms that might be ignored or condoned as normal."[72] Opotow, Gerson, and Woodside, cite symptoms

of moral exclusion as "double standards, ignoring others experiences, regarding others with disdain,

dehumanizing, placing blame on those harmed, believing one's contribution to social problems is

undetectable and displacing responsibility."[73] Thus we begin to understand more clearly the continued

and current harm done by colonial discourse perpetuated by dominant narratives. Discerning coloniality

in dominant narratives is a current challenge within interreligious education.

How do colonial discourse analysis, awareness of coloniality of power and knowledge, and

interreligious education overlap? Throughout history religion has played a role in changing attitudes.

Formation of religious narratives that are morally inclusive, primarily narratives for positive social

change, has been incorporated by religious leaders throughout history. Eboo Patel points out that key

social justice activists like Gandhi and Martin Luther King Jr., used their roles as leaders to tell stories of

pluralism, and engaged in narratives "casting a vision for religious pluralism."[74] Patel noted that they

understood narrative as forming identity individually and communally and were "... fluent in religious

narratives of pluralism" used to foster relationships through shared social justice principles and beliefs.[75]

Creating a movement required engaging participants in becoming co-creators or co-producers of the

movement. Even outside of a specific movement, Patel articulated five civic goods that come out of

religious pluralism narratives and interreligious encounters: prejudice is reduced, understanding is

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[72] Susan Opotow, Janet Gerson, and Sarah Woodside, "From Moral Exclusion to Moral Inclusion: Theory for Teaching Peace," *Theory Into Practice* 44 (4), 305.

[73] Ibid., 307.

[74] Eboo Patel, April Kunze and Noah Silverman, "Interfaith Leadership: Bringing Religious Groups Together," in *Crossing the Divide: Intergroup Leadership in a World of Difference*, ed. Todd L. Pittinsky (Boston, Massachusetts: Leadership for the Common Good: Harvard Business, 2009), 240.

[75] Ibid., 237.

increased, social cohesion is strengthened, social capital and continuity of identities is increased, and holiness of diverse encounters is increased, as well.[76]

These aspects of encounters begin to overlap another set of religious narratives named in community formation including "encoding the present" and "enstorying the past and future" outlined in *Sacred Strategies.*[77] Although designed for specific congregational settings, asking the question, "Who do we want to become" eliciting "sacred purpose, holistic ethos, participatory culture, meaningful engagement" and modeling "reflective leadership" are important in interreligious group formation, whether talking about one's own congregation or the larger community and world.[78] Incorporating the elements of a visionary congregation noted in *Sacred Strategies* mirrors strategies noted by Patel as far as leaders casting a vision for social justice and peace. Skills taught by Aron, Cohen, Hoffman, and Kelman integrating teaching, spiritual care, caring and social action for transformation also mirror movement co-creation and co-production of community. Aron et al. also cited Bolman and Deal and their "metatheory of organizational development" from *Reframing Organizations*.[79] Bolman and Deal's key point was thinking of change in terms of four frames: "structural, human resource, political, symbolic and cultural."[80] By addressing roles, responsibilities, rational concerns, human needs, conflicting interests, and motivation and values transferred through stories, Bolman and Deal showed how a transformative culture was achieved.[81] The symbolic and cultural category was identified as the "way to motivate" through repetition of stories connected to values, although attention to all four frames was necessary for

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[76] Eboo Patel, "Toward a Field of Interfaith Studies: Emerging Questions and Considerations," (respondent, American Academy of Religion Session A24-153 Interreligious and Interfaith Studies Group, San Diego, CA, November 24th, 2014).

[77] Isa Aron, Steven M. Cohen, Lawrence A. Hoffman, and Ari Y. Kelman, *Sacred Strategies: Transforming Synagogues from Functional to Visionary* (Herndon, Virginia: Alban Institute, 2010), 178, 183.

[78] Aron, et al., 179.

[79] Lee Bolman, and Terrence Deal, "Reframing Organizations*,"* in *Sacred Strategies: Transforming Synagogues from Functional to Visionary* by Isa Aron, Steven M. Cohen, Lawrence A. Hoffman, and Ari Y. Kelman (Herndon, Virginia: Alban Institute, 2010), 215-218.

[80] Ibid., 216.

[81] Ibid., 217.

full community involvement in change.[82] Thus we can see a fair amount of consensus about elements within narratives that facilitate change and social action within communities.

Shifting our focus from what elements are necessary within religious narratives for social change, let us now briefly look at elements of religious narratives and violence. Is there a pattern within formation of secular and religious narratives of violence that tie into colonial discourse analysis? I'm going to briefly explore patterns of religious extremism to make a point about current forms of coloniality of power and knowledge in scholarship, colonial discourse analysis and their impact in interreligious education.

Research on Christian Fundamentalism by Douglas Pratt showed a "five point profile" to increasing extremism.[83] Pratt's research revealed, "religious fundamentalism, as an identifiable ideological trajectory, begins to turn toward the extreme end of the paradigm,...at the point where there can be discerned evidence of an 'Inclusive Contextual Scope' where ideological exclusivism conjoins with an inclusivist polity."[84] This "self perception of superiority," that moves into a "Condemnatory Stance" (second stage) then expresses itself in defining alterity as synonymous with 'satanic' or with other negating terms (third stage). Stage four is defined as "explicit actions are given unequivocal justification"[85] leading to violence (stage 5) such as "intimidation, coercion, violent and destructive actions."[86] Thus, Pratt's trajectory portrays a strong parallel between aspects noted earlier in regards to critical race theory, moral inclusion/exclusion and politics of oppression where double standards prevail and rather than building relationships across perceived boundaries, violence against those outside of one's own boundaries are sanctioned. Pratt's research of the trajectory of religious extremism

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[82] Ibid., 218.

[83] Douglas Pratt, "From Religion to Terror: Christian Fundamentalism and Extremism," in *Religion and Terrorism: The Use of Violence in Abrahamic Monotheism,* ed. Veronica Ward and Richard Sherlock (Lanham, Maryland: Lexington Books, 2014), 88.

[84] Ibid., 89.

[85] Ibid., 91.

[86] Ibid., 92.

exemplifies patterns already noted in colonial discourse of the past and in current understanding of coloniality of power and knowledge.

Research on Islamic fundamentalism shows similar results. Professor Michael Cook in a 2013 British Academy lecture states that the components of the Islamic revival are "getting religious, religious politics and religious militancy.[87] He further divides religious politics as championing Islamic identity, promoting Islamic values, and creating an Islamic state" and defines religious militancy as "violence as actually the performance of an explicit religious duty- jihad."[88] However, Cook doesn't stop at his analysis and adds an additional narrative about Islamic fundamentalists. He states the reason for the rise of Islamic fundamentalism is "third world rage" since according to Cook most Muslims live in third world countries that "suffer from third world predicament" as they "suffer deprivation" of "wealth, power or prestige" that first world nations possess. Here we encounter a researcher defining the other, speaking for the other, and perpetuating a narrative about the other. Defining the Islamic revival as "third world rage" (much like the USA also defines "black rage") without accountability for the contribution of colonialism to these conditions, not only allows the dominant narrative to maintain the conditions needed to justify continued use of force for protection, but places blame on the other. Cook's research embodies an Orientalist view embedded in supposedly neutral scholarship. This highlights multiple factors already noted as social imbalances by critical race theory, moral inclusion/exclusion, politics of oppression and power in social discourses and the relationship of power and knowledge formation as noted earlier by Edward Said.

Another example of the erasure of subject-hood, in addition to Cook's overview as to the causes of violence within Islamic fundamentalism, is the neocolonial narrative in Samuel Huntington's book, "Clash of the Civilizations." Huntington continually blames Islamic fundamentalists for their violence

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[87] Michael Cook, "The Appeal of Islamic Fundamentalism" (lecture at the British Academy Lecture, February 26, 2013, accessed Nov. 28, 2014, http://www.britac.ac.uk/events/2013/fundamentalism.cfm.

[88] Ibid.

and terror while erasing historic and ongoing economic exploitation of their peoples and their lands. In his book he defines culture and religion as the fault lines for today's violence, never acknowledging former domination or economic exploitation under colonial rule. Huntington rewrites history, erases colonialism and economic injustices from the conversation, makes America a country of homogeneity and creates an enemy when he speaks of Islam as violent. Huntington's and Cook's scholarship are examples of coloniality and why colonial discourse analysis is needed within interreligious education. Recognition of "coloniality of power" is needed.

Now I will shift to giving an example of engaging colonial discourse analysis to unveil narratives of "coloniality of knowledge and of being (gender, sexuality, subjectivity and knowledge)." I have quoted Jerry Falwell's comments after 9/11 when he places some of the blame for the 9/11 attacks on "…the pagans, and the abortionists, and the feminists, and the gays and the lesbians who are actively trying to make an alternative lifestyle, The ACLU, People for the American Way, all of them who have tried to secularize America." Here we can see a narrative constructing a problem group based on gender, sexuality, and women's rights, minority rights etc. We again have embedded coloniality. By blaming anyone who is not Christian, anyone who works for women's rights, and anyone who is not identified as heteronormative or that support secularism, he shifts the conversation away from the roots of the violence and patterns of colonial discourse and frames it as a religious conversation. Again, there is a component of history being erased when Falwell veils the real issues of violence and domination that have initiated terrorist responses to our nation's aspects of empire through war, control, and conscription through economic sanctions. In addition, Falwell perpetuates the demonization of anything non-conforming to white Christian patriarchal heterosexual coloniality. Falwell's comment also perfectly demonstrates moral exclusion along the lines of coloniality.

In summary, the defining characteristics of colonial discourse, still prevalent in "coloniality of power" and "coloniality of being," which includes neocolonial narratives, are: speaking for others,

constructing their intentions, and constructing motives to warrant our need to seek violence to defend ourselves. They include delegitimizing their beliefs systems, ways of knowing, ways of being, and ways of learning. Coloniality narratives erase agency and self-determination of others. They project their own constructions onto others. They blame violence on the populations most bearing the brunt of violence due to the legacy of colonialism, primarily today in the form of economic exploitation. These points also apply to the multiple oppressions of those targeted by mass incarceration.

From a secular lens, in studies noted in *Transnational Terrorism,* approaching violence through a social collective lens, the following is noted:

> "addressing terrorism's nature as a collective action, Dipak Gupta (2005) seeks to
> understand why people engage in such action in the name of a group based on
> ethnicity, religion, nationalism or ideology. Gupta presents arguments that are
> rooted in economic and socio-psychological dimensions of human motivations.
> Drawing a distinction between constructs that represent grievances and those
> that lead to violence, Gupta points out that "[p]olitical violence takes place when
> a leader gives voice to the frustration by formulating a well-defined social
> construction of collective identity and paints in vivid colour the images of 'us' and
> 'them'" (2005: 19). In other words, political, economic and religious grievances
> are not in and of themselves factors which lead to terrorism. The root causes can
> thus stay dormant until a trigger mechanism is activated, leading to an outbreak
> of violence….Gupta's research tries to identify relevant leads for an organizational theory
> of causation."[89]

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[89] "Concepts of Terrorism: Analysis of the rise, decline, trends and risk," in *Transnational Terrorism, Security and the Rule of Law,* December 2008, accessed October 31, 2014, 7-8, http://www.transnationalterrorism.eu/tekst/publications/WP3%20Del%205.pdf.

Thus, Gupta's research also shows that violence can be determined based on moral exclusion theory regardless of how the group identifies itself religiously, ethnically, or ideologically. Another study came to the same conclusion, "Crenshaw's findings include that patterns of terrorism may be a consequence of strategic conceptions rather than a set of common circumstances or conditions." So, moral exclusion theory is applicable in Christian and Islamic Fundamentalism, as well as in secular circumstances. Thus, colonial discourse analysis, understanding of how moral exclusion works in "coloniality of power" and "coloniality of knowledge and being," could be a helpful guide for interreligious engagements and education.

What harm is done when we base foreign policy on narratives of a religious or ethnic other such as in Huntington? What do other voices have to say about terrorism? Jessica Stern noted in 2000 that, "Most of the literature on terrorism assumes that terrorists turn to violence because they want to protect some key value." Yet her research showed, "... there is a continuum between the 'true believers'-those who promote a key value…. and the more pragmatic leaders who have something in common with politicians. They are not averse to altering their ideology to maximize their appeal with the broadest constituency."[90] Stern concluded more research was needed to understand what mobilized terrorist leaders.

Further complexifying the role of narratives in conflict, in an interview with researcher Fotini Christia she stated, "Her 'counterintuitive' finding was that alliances among warring factions were fluid, owing more to pragmatic power dynamics than to religious or ethnic identities. She discovered, however, that identity narratives were often retrofitted to justify shifts from foe to friend and back again."[91] Narrative was used fluidly, aligning itself with power and current swells. Warring factions

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[90] Jessica Stern, "One Expert's Opinion: Countering Terrorism Effectively Requires an Understanding of How its Leaders Mobilize," *Harvard Kennedy School*, Dec. 20, 2000, accessed Oct. 30, 2014, http://www.hks.harvard.edu/fs/jstern/Expert%20interview.PDF

[91] Nicole Estvanik Taylor, "From Conflict, Cooperation," in *Spectrum: Instant of Discovery: The Brilliance of Basic Research,* Spring 2014 (Cambridge, MA: MIT), 20.

recognized the dynamic and constantly changing aspect of power and aligned themselves accordingly, not wanting to miss momentum, nor wanting to be annihilated. Narrative was not constant according to key values, ethnic or religious identity, it was constantly aligned with the changing balance of power and adapted accordingly. It would appear that research on Terrorism reveals that there are no simple answers as to identifying causes, such as being linked only with religious fundamentalism. This is echoed in the report titled Transnational Terrorism that states:

> "Thus, while we continue to search for the answers, it is imperative that we do not perpetuate unfounded ideas as the basis for understanding the causes of terrorism. This rings especially true today when the temptation to focus solely on certain forms of religious inspired terrorism are immense. Investigating the balance between different sets of factors may also contribute to a better understanding of the nature of the phenomenon. Perhaps Kofi Annan said it best - "[w]e should not pretend that […] the decision to resort to terrorism is unrelated to the political, social and economic situation in which people find themselves. But we are also mistaken if we assume, equally, that terrorists are mere products of their environment. The phenomenon is more complex than that." (United Nations Secretary General, 2003)."[92]

In studying Islamic militants, Mbaye Lo noted that, "although there is no single overarching argument to unite militant Islamists' justification of violence, each group has its own way of criticizing the label of terrorism and formulating an ideological framework in which to contextualize, humanize, and thus justify the use of violence-terrorism."[93] What I find fascinating about that quote and synopsis is that it mirrors a neocolonial narrative. One that justifies violence and the use of force against an enemy

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[92] "Concepts of Terrorism," 20.

[93] Mbaye Lo, "The Role of Religion and Religious Teachings in Al-Qaeda," In *Religion and Terrorism: The Use of Violence in Abrahamic Monotheism,* ed. Veronica Ward and Richard Sherlock (Lanham, Maryland: Lexington Books, 2014), 172.

perceived to be outside of the bounds of the morally justified group, as it defines itself. Pratt's work in particular although done on Christian Fundamentalism by defining the trajectory from superior self-view to condemnatory stance of another, to casting alterity, to justifying explicit actions to negation, shows moral exclusion as the common pathway, but the common theme in this progression is the authorizing of oneself. These themes of coloniality and are alive and well today.

As a practical theologian, what I find missing in most scholarship is the element of loss and grief from coloniality, moral exclusion and racism. Obviously, if justifying violence toward another is based on narratives creating either theological grounds or moral grounds for ignoring the humanity of another, dehumanization also occurs through the erasing of their losses and grief. As already noted by Wimberly's work, agency comes from, "editing the identities and stories into which one has been recruited."[94] Therefore in examining narratives I want to introduce one more perspective about intergroup dynamics. Heifetz noted, "People do not resist change per se; they resist loss....We find two common pathways in the patterns by which people resist losses and risk adaptive failure: diversion of attention and displacement of responsibility."[95] How do these patterns manifest themselves in competing narratives? This topic in itself demands further attention, but for the time being I want to at least pose the question, can we see these patterns of "diversion of attention and displacement of responsibility" in the dominant narratives?[96] How might Huntington's or Cook's blaming be seen as a symptom of loss of power and/or perceived security? How might moral exclusion, double standards etc... regarding the other, including the use of religion as a tool of moral exclusion, be related to loss? What if experts on foreign policy were also acquainted with the role of grief and loss? What does any of this discussion have to do with interreligious education? How might we see loss of power and control in current

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[94] Edward P Wimberly, *African American Pastoral Care and Counseling: The Politics of Oppression and Empowerment* (Cleveland, Ohio: Pilgrim Press, 2006), 65.

[95] Ronald Heifetz, "Operating Across Boundaries," in *Crossing the Divide: Intergroup Leadership in a World of Difference*, ed. Todd L. Pittinsky (Boston, Massachusetts: Leadership for the Common Good: Harvard Business, 2009), 131.

[96] Ibid.

discussions about religions others? Simultaneously, what if we recognized the legacy of erased losses and negated existence of many through coloniality? Does it fit the criteria of diversion of attention, displacement of responsibility and shifting blame? How might we incorporate critical scholarship on maladapted grief, diversion of attention and displaced responsibility within the field of interreligious education let alone on a societal or systemic level? Payne, Bowen and Woolstenhulme noted in their research titled, "How Religious is 'Islamic' Religious Terrorism?" that "Miscasting messages of group identity and purpose can lead to errors in policy making and forecasting security needs."[97] Sanctioning security needs that legitimize violence and induce further losses continues an unfortunate cycle of violence. Payne, Bowen and Woolstenhulme wrote that more serious scholarship is needed that doesn't miscast groups. Since interreligious education is often dealing with populations that bear the brunt of being miscast groups (such as Jewish, Muslim or Native American), the power of discourse analysis and understanding coloniality are important tools for countering injustice through unveiling assumptions and reversal of miscasting.

Looking at competing narratives through one more lens, I'd like to draw insights from Winslade and Monk concerning narrative mediation, a more recent paradigm in the field of conflict resolution, because I feel their insights apply to the findings outlined in religion and discourse analysis involved in researching terrorism. Winslade and Monk point out that narrative mediation "draws on poststructuralist analysis of power."[98] They note that "power does not so much adhere to structural positions in hierarchical positions in hierarchical arrangements as it operates in and through discourse." Paralleling what Fanon, Dussel, Quijano and Mignolo have written, Winslade and Monk wrote, "Discourses offer people positions of greater or lesser entitlement. Within particular discourses, some

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[97] John David Payne, Donna Lee Bowen, and Joseph Woolstenhulme, "How Religious Is 'Islamic' Religious Terrorism?" in *Religion and Terrorism: The Use of Violence in Abrahamic Traditions,* eds. Veronica Ward and Richard Sherlock (Lanham, Maryland: Lexington, 2014), 142.

[98] John Winslade and Gerald Monk, *Narrative Mediation: A New Approach to Conflict Resolution* (San Francisco: John Wiley and Sons, 2000), 50.

positions are rendered more legitimate or more visible and others are subjugated. Some voices get heard and others are silenced." Based on the principles of social construction, Winslade and Monk acknowledge, "human nature is far more fluid and unstable than has been supposed"[99] which resonates with the conclusions of researcher Fotini Christia's finding "that alliances among warring factions were fluid, owing more to pragmatic power dynamics than to religious or ethnic identities….that identity narratives were often retrofitted to justify shifts from foe to friend and back again."[100]

In the jail, people adapt how they describe themselves according to who is in the room and what the power dynamics are. I theorize that many are doing this in interreligious classrooms as well. Privilege and power affect religious identity. Take the example of my grandmother, in the care of nuns she identified as Catholic, in the care of her Baptist Uncle, she professed to be a Southern Baptist. Her well-being depended on identifying with the religion of those who cared for her. In the jail, if there are men who primarily identify as Christian, usually someone else introduces themselves as both American Indian and Christian. Yet, in other group configurations, the same men introduce themselves as Native American. If there are many men who identify as New Age spiritualists, then Christian prayers are in the background. Power is happening in and through presence and discourse. Men in jail in the presence of myself, a white woman leading chapel, will often introduce themselves as Christian, but when I focus on engaging practices such as gratitude, reflection, forgiveness and verbally specify that all are welcome regardless of their culture, religion, or heritage, many will offer Native American songs, and others may offer prayers to non-Christian deities. These dynamics reflect those of Christia's finding "that alliances … were fluid, owing more to pragmatic power dynamics than to religious or ethnic identities."[101]

In narrative mediation the goal "is not just to help people sort out the facts from the story of conflict, or even to establish as facts people's interests or needs. Instead, it is to deconstruct the perspectives from

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[99] Ibid., 37.
[100] Taylor, "From Conflict, Cooperation," 20.
[101] Ibid.

which such 'facts' have been established and to appreciate the interests served by those perspectives."[102]

For me this goal invokes the purpose of understanding coloniality embedded in narratives about current circumstances or globalization. Being aware of whose interests the narrative serves, and deconstructing the perspective rather than trusting that the dominant narrative reflects a neutral or objective stance is key. Winslade and Monk note that even to focus on facts may continue to objectify those with whom we work rather than elicit in them their own meaning making, holistic ethos. When dominant narratives misrepresent a people and establish what another's meaning making entails without an accurate portrayal, we are committing a sin, or bearing false witness as Professor Sheryl Kawaya-Holbrook noted in her book *God Beyond Borders*.[103] I will engage this concept more directly in the next chapter.

Based on excerpts from Huntington's book and Cook's lecture earlier in this paper we can identify scholarship still mirroring a neocolonial lens and coloniality that reflects bearing false witness. Winslade and Monk elaborate, "There is something about the dominant description of need that appears as non-negotiable and taken for granted."[104] Therefore narrative mediators work with entitlement rather than need. Winslade and Monk state, "to avoid judging or blaming a party for unjust behavior, it is helpful to focus on how discourses of entitlement restrain a person's ability to demonstrate fairness and equity in dealing with another person."[105] What are the implications of applying this insight to interreligious education regarding discourses of Western experts, and other persons of entitlement in dealing with other populations and paradigms? Lastly, one of the most important insights narrative mediation lends to deconstruction of dominant narratives is the awareness that from a narrative perspective, "complexity is an ally rather than an enemy…"[106] This awareness replicates aspects noted by de Sousa Santos on social

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[102] Winslade and Monk, 96.

[103] Sheryl,Kujawa-Holbrook, *God Beyond Borders: Interreligious Learning Among Faith Communities,* (Eugene, OR: Pickwick, 2014).

[104] Winslade and Monk, 96.

[105] Ibid., 106.

[106] Ibid, 47.

change embodying complexity to maximize potential.[107] Winslade and Monk concur that, "Complexity increases the range of possibilities for how things can develop."[108] This is the lived reality of people in conflict: complexity. This is the lived reality of those populations targeted by systemic injustice. Things aren't as simple as single 'facts', be they religious tenets, cultural authority, or homogeneous definitions of the enemy as a single identity.

Taking tools from various fields and putting them into relationship for application in our world to counteract or rectify narratives that do harm, we find resonances in complexity, pluriversality and moral inclusion. Shifting from an external, supposedly objective, expert research model of finding facts to the reality of the complexity of real lives reveals the fluidity of narrative and lived experience. Religion isn't the only category to self-authorize and use moral exclusion for justifying violence. Moral exclusion in any form, whether coloniality in globalization narratives, exclusionist religious narratives, or terrorist narratives can be used to justify violence. The same power of encoding the present with sacred purpose, eliciting meaningful engagement and participation noted earlier by Aron et al.[109] can unite people by extending moral boundaries. Narrative has a powerful influence on collective meaning making, and critical discourse and power analysis understanding coloniality of power and knowledge, combined with building new narratives that honor complexity and self-agency can be invaluable tools for the future of interreligious education.

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[107] Bonaventura de Sousa Santos, "The World Social Forum and the Global Left," in *Politics and Society,* 2008, 2, 26.

[108] Winslade and Monk, 47.

[109] Aron, et al., 183.

Chapter 3 Decolonizing Practical Theology:

Spiritual Care as Communal Interreligious Practices of Resistance

The previous chapter covered the perspectives of a breadth of scholars determining the criteria for decoloniality. This chapter, by contrast, is an opportunity to delve into detail on the work of practical theologians in the field of pastoral and spiritual care committed to decolonializing practical theology, in order to identify best practices and methods that can be applied to decolonializing interreligious education. The focus of this chapter is specifically on the topic of acknowledging unaddressed grief and loss due to systemic injustice and violence (past and present) in order to resist and reverse the essentialization of ideologies of dehumanization, destruction and death. I have chosen two works, *Race, Religion, and Resilience in the Neoliberal Age* (2016) by Cedric Johnson and *Postcolonializing God* (2013) by Emmanuel Lartey. Combining ethnographic methods with postcolonial practical theological reflection, I will note how both scholars define their own contribution to the field of practical theology and how they propose or contribute to broadening the field of practical theology. Their findings elaborate why and how pastoral education needs to incorporate contextual knowledge addressing systemic injustice and acknowledging harm, which I contend are relevant for interreligious education, as well as elaborating how naming harm done and illuminating systemic injustice impact communal spiritual practice. How have historically oppressed peoples with forced or chosen multiple religious identities engaged multireligious communal practices of resilience? I argue their work is salient to current and future interfaith and interreligious leaders in order to discern and create just multireligious encounters. In addition, their work is relevant to my work with the incarcerated.

I then present ways these insights can be applied to decolonizing interreligious education. Lartey and Johnson both advocate for multireligious and interreligious ritual that addresses grief surrounding spacial, psychological and physical dislocation as well as identity and multicultural belonging. Although

Lartey and Johnson have studied an African context and an African American context, respectively, specifically working with African Americans or the African diaspora, I contend their scholarship could also be applied to address spacial and psychological dislocation and identity issues for other historically displaced populations such as Native Americans and United States citizens of Latina/o descent.

Although practical theology is more than practices and practices are also theory-laden, understanding which practices support resilience of historically oppressed peoples with forced, denied, or chosen multiple religious identities through multireligious communal practices is salient to the field of interreligious studies. Ultimately, as already noted, I am interested in how these practices can inform interreligious education, interreligious practice, intercultural practice and social justice work within practical theology.

My rationale for choosing pastoral care theologians to enhance interreligious education is guided by seeking to understand the complex pastoral needs of the historically oppressed by illuminating the complicit role of western knowledge in oppression. Second, narrowing the focus on those practical theologians informed by a decolonial lens gives me an opportunity to explore what scholars of practical theology have written about pastoral care from a non-dominant point of view. Have they identified core competencies or knowledge that their research and evidence show is necessary in order to decolonialize practical theology? Have they identified strategies that are context specific? What suggestions do they offer, or how do they outline specifics? How might a thematic comparison of their findings be relevant to my own research question about how the historically oppressed have maintained resilience through multi-religious communal practices?

The incarcerated deal with tremendous prejudice due to narratives about them as people. In my experience many of them have multireligious and multicultural identities, and they draw upon their own narratives, lived experience, and deeper wisdom, which cross traditional academic lines of defined religions, for strength and resilience.

In 2015 the American Academy of Religion annual conference focused one of their practical theology sessions on the topic of "Postcolonializing Practical Theology: Methods, Issues, and Practices."[110] The session panel included Hee-Kyu Heidi Park, Emmanuel Lartey, Fulgence Nyengele, Melinda McGarrah Sharp and Cedric Johnson. I have followed up with the work of Johnson and Lartey because not only did their work include a postcolonial hermeneutic of practical theology, but primarily because they both addressed harm done by systemic injustice, generally ignored in the field of practical theology. They also examine recent developments and contributions to the field of practical theology including addressing grief and resilience utilizing multi religious and interreligious practices. Although Lartey uses the term postcolonializing rather than decolonial, I will clarify how he uses the term. The issue of resilience of the historically marginalized, especially regarding critical awareness of identity, would be well served by the critical insights of postcolonial theory.

This chapter is a review of their research and what they identify as their contribution to the field, followed by an analysis of these scholars' work and how it might contribute to interreligious education and interreligious postcolonializing activities. The term postcolonial has been used by various authors and fields to mean different things. Cedric Johnson defines postcolonialism as a, "strategic response to contemporary contexts of domination, exploitation, and differentiation."[111] He notes that although a society can become politically free, people can still be "psychologically subjugated, culturally alienated, and economically dominated."[112] Johnson also uses the term "postcolonial criticism" which he defines as a "larger project that interrogates the injustices and imbalances fostered by regimes of power."[113] Lartey notes the historical use of the term postcolonial as a form of critique of colonial structures yet defines the use of the term 'postcolonial' as the study of how those colonized resisted and transformed

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[110] "Postcolonializing Practical Theology: Methods, Issues, and Practices," (panel discussion, American Academy of Religions Annual Session A21-232, *Practical Theology Group*, Atlanta, GA, November 21st, 2015).

[111] Cedric C. Johnson, *Race, Religion, and Resilience in the Neoliberal Age* (New York: Palgrave Macmillan, 2016), 19.

[112] Ibid.

[113] Ibid.

the various ways colonizers oppressed people around the globe as well as the study of how they fostered

resilience in the face of oppression. However, Lartey chooses in his book to use the term postcolonial,

"as an adjective and verb" in order to accentuate the dynamic nature of an ongoing process.[114] Thus,

Lartey writes, "As an adjective, 'postcolonializing' qualifies the divine," and "…as a verb

'postcolonializing' articulates the nature, acts and activities of communities, leaders, …or occasional

rituals or ceremonies…"[115] Here it is important to acknowledge that some scholars use the term

postcolonial rather than decolonial to define creation of emancipatory knowledge. Decolonial work

resides as a branch or subset of postcolonial work. Both Lartey and Johnson acknowledge suffering due

to oppression, and fulfill postcolonial theory tying in aspects noted by Leela Gandhi's work noted before

"Ability to elaborate the forgotten memories of condition"[116] including not just foregrounding

exclusions,[117] and recovering marginalized knowledges, but also showing the relationships of

knowledge and power, as well as colonial discourse analysis.[118] Postcolonialism itself, whether as

resistance to oppression or as an adjective or reflection of a God that works for justice, is framed by the

reality of those impacted. Another practical theologian affirming that sentiment, McGarrah Sharp writes,

"Postcolonialism as a condition of contemporary reality is a recognition of the inherent suffering that

continues as a legacy of historical colonialism."[119] McGarrah Sharp defines pastoral theology as, "a

theological discipline whose task is to attend to suffering and to participate in healing."[120] Neither

Johnson, Lartey, or McGarrah Sharp use the term decolonial as it is a term coined by scholars from the

global south recognized as a branch of postcolonial studies, yet Johnson and Lartey engage decoloniality

in their striving to include multiple knowledge systems and correct the dominant knowledge system that

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[114] Emmanuel Y. Lartey, *Postcolonializing God: An African Practical Theology* (London, SCM Press, 2013), xiii.
[115] Ibid.
[116] Leela Gandhi, *Postcolonial Theory: A Critical Introduction* (New York: Columbia University Press, 1998), 8.
[117] Ibid., 43.
[118] Ibid., 53.
[119] Melinda McGarrah Sharp, *Misunderstanding Stories: Toward A Postcolonial Pastoral Theology*
      (Eugene, Oregon: Pickwick Publications, 2013), 8.
[120] Ibid.

erased systemic injustice.

In turning to how Lartey and Johnson define practical theology, Lartey describes practical theology as usually beginning, "in the exigencies of people's experiences of life - especially life's pains, sorrow, losses, trauma and disasters."[121] He explains that most of his work follows the pastoral cycle that he articulates as, "experience, situational analysis, theological analysis, critique of ideology, and pastoral action."[122] Although his cycle has an additional critical phase, he is describing a similar cycle to the one written by practical theologian Richard Osmer, whose model consists of four tasks: descriptive, interpretive, normative, and pragmatic. As I interpret Osmer's and Lartey's work, Osmer's descriptive task relates to Lartey's experience, Osmer's interpretive task reflects Lartey's situational analysis, Osmer's normative task is Lartey's theological analysis, and lastly Osmer's pragmatic task is related to Lartey's pastoral action. Lartey's addition of critique of ideology aligns with a postcolonial and decolonial lens incorporating critical discourse analysis, which of course greatly impacts all of the four other tasks. In addition, Lartey has upended the objective pattern of coloniality embedded within practical theology that uses a descriptive stance regarding those being observed or researched, and adopted the subjective stance of experience and agency of those researched. Any descriptive, interpretive, normative and pragmatic work is going to be vastly different from the lived experience of being a racialized member of society rather than from the lived experience of a white EuroChristian centric member of society and contributor to academia who has not experienced what it is to be racialized nor ever borne the brunt of systemic injustice economically, religiously, or politically. Not only is what is seen going to differ, but what is interpreted and concluded.

Johnson doesn't use the phrase pastoral care but defines "prophetic soul care" as "a transformative practice that integrates ongoing analyses of… constructions of race-based and gender-based difference; the disruptive ways in which these …forces are mediated…; the traumatic impact these forces have on

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[121] Lartey, *Postcolonializing God,* 4.
[122] Ibid., 5.

human flourishing; and strategies that foster resistance practices …"[123]Both Johnson and Lartey explicitly expand the definition of pastoral care to include recognition of oppressive patterns of knowledge. Johnson also includes fostering resistance practices. Both also foreground critical analysis.

I also want to include a womanist perspective regarding practical theology. Phyllis Isabella Sheppard, a professor of Religion, Psychology, and Culture, specializes in research focused on, "the intersection where the social and the intrapsychic meet."[124] Sheppard notes that there is a conundrum within practical theology that "reads raced bodies through the lens of racist imaginaries."[125] This ties into the issues raised by postcolonial and decolonial theory regarding misrepresentations of multiple populations and their knowledge formation. Sheppard specifically targets two aspects of practical theology, "the invisibility of lived raced bodies" and how to correct this invisibilizing aspect of practical theology without "reproducing the negative cultural reproductions of raced experiences."[126] Sheppard challenges the field to produce knowledge formed by raced bodies without reproducing racist imaginaries. These points apply very powerfully to my own research and this dissertation, and I would like to see them also applied to interreligious education. Sheppard also notes that too often "practical theology fails to theorize the experiences and therefore perpetuates the invisibility."[127] She chooses to focus on epistemology of racialized bodies. In conclusion, Sheppard's emphasis is on what raced bodies lived experience can offer the field of practical theology, and I hope to illuminate how these same insights and emphasis can be applied to the field of interreligious education. Sheppard's insights affirm Lartey's upending of 'descriptive' versus experience based.

After reviewing the insights of Sheppard, it is worth noting that Lartey and Johnson focus their research on resilience and resistance practices. Lartey defines resilience as practices in which the

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[123] Johnson, *Race, Religion, and Resilience,* 128.
[124] "Phyllis Isabella Sheppard Faculty Biography," *Boston University School of Theology: Center for Practical Theolog*y, accessed September, 17, 2018, https://www.bu.edu/cpt/profile/phillis-isabella-sheppard/.
[125] Phyllis Sheppard, "Raced Bodies: Portraying Bodies, Reifying Racism," in *Conundrums in Practical Theology,* ed. Joyce Ann Mercer and Bonnie Miller-McLemore (Leiden, Netherlands: Brill, 2016), 219.
[126] Ibid., 220.
[127] Ibid.

formerly colonized, "assert their dignity, self-worth and identity, and to empower themselves"[128] in opposition to the dehumanizing practices of colonialism. Johnson understands resilience as "counter-hegemonic action" and as a form of healing.[129] Johnson also correlates resistance as a form of resilience in his work, so I consider resistance and its expression related to resilience.

Most of Lartey's practical theological scholarship is actually looking more deeply at either African Christian and African American Christian congregational practices or secular African religious inspired practices in the context of rituals. Johnson, too, started specifically within the black church in the USA. However, both Lartey and Johnson move their practical theological insights beyond their specificity within congregational or ritual settings. They expand their contributions to the field as a whole as a form of curriculum material and academic development in practical theology. Both authors exemplify mutual critical correlation methodology. They engage theological reflection within a conversation using a postcolonial lens and interdisciplinary contributions to explore their historical cultural context, ramifications on the present, and assumed knowledge constructions, as well as to foster resilience and more equitable practices.

Johnson places himself squarely within the African American experience in the United States. Having grown up in New York City, he experienced inner city life and neighborhoods that were targeted for economic exclusion from city, state and federal resources. Having had educated working parents, he was aware that the dominant narrative about his neighborhood did not match the reality. Later, when he was working as a psychotherapist in New York City, he noticed how little attention was given to issues of poverty and racism in treating mental health patients. These experiences and further education led him to work for what he terms a, "culturally sensitive, multi-systems approach,"[130] highlighting the additional awareness needed by professionals surrounding the lived context of those receiving care. This

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[128] Lartey, *Postcolonializing God,* ix.
[129] Johnson, *Race, Religion, and Resilience,* 128.
[130] Johnson, *Race, Religion, and Resilience,* xiv.

stress on lived reality, naming systemic injustice and in particular the impact of neoliberal economics on black communities aligns with decolonial insights that recognize the role of capitalism, economic systems and erasure of systemic injustice from knowledge systems including the field of theology. It also aligns with aspects noted by Sheppard earlier. Johnson states in his book, not only do individual tensions contribute to mental health issues, but also economic, political and systemic injustice impact mental health issues. Johnson stresses that his experiences in the Black Church, especially one co-pastored by Dr. Ithiel Clemmons, a graduate of Union Theological Seminary, also inform his work. Johnson credits Dr. Clemmons with perceiving that "African American Pentecostalism contained the psychocultural and spiritual resources needed to live" to address the challenges of life.[131] Thus Johnson credits these strands, communal contextual care, black religious practices of healing, and critical analysis of systemic injustice as formative in his own development as a scholar.

Emmanuel Lartey positions himself as an inheritor of multireligious belonging. Lartey honors his ancestors such as his paternal grandfather who was a respected traditional healer, and his maternal grandfather who was a Methodist lay pastor. Lartey, born in Ghana, also knows the fierce battles fought over independence from colonial powers, as his father was very engaged in the Ghanaian independence movement. Thus Lartey has a postcolonial awareness, in particular to Ghana, of the complexities involved in political independence without economic or psychological independence. Lartey served as a Methodist pastor in Ghana and also serves as a Methodist pastor and scholar in the USA. He has witnessed the many ways that European Christianity is the normative standard of pious Christian belonging in both Ghana and in the USA, and that it promotes great disdain for any practices reminiscent of African religious practices.

Johnson is addressing the problem of the psychocultural consequences in African American communities caused by systemic injustice, in particular neoliberal economics and neoliberal,

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[131] Ibid., xv.

individualistic consumer ideology, that erases the trauma sustained by inner city communities. Lartey is addressing the problem of the internalization of colonial Christianity in African Christians as well as in African American Christians. As Lartey states, European Christianity, established normatives that not only forbade African influenced practices and African ways of knowing, being, and viewing the world but often misinterpreted and attributed false meanings to these African practices. For example, European Christian writers most commonly associated libation with demonic or satanic practices. Overcoming this problem, therefore, also requires a rewriting of history and reclaiming of original meanings according to African wisdom. In addition, it entails reclaiming the history of organized African religious movements and of resistance to colonialism, silenced by the history of the colonizers, and education of descendants of Africans to honor their rich heritage of resistance and practices. Lartey seeks to correct history and name, define and re-incorporate African religious practices according to African wisdom, which is why I feel his work overlaps decolonial practical theology even though he refers to it as postcolonializing. He writes that he hopes to achieve this, "by highlighting and discussing areas where courageous and innovative postcolonial religious and practical theological work is being done."[132]

McGarrah Sharp examines western knowledge, specifically developmental psychology and pastoral theology, to see how it has been complicit in harming even though the field of pastoral theology is dedicated to no harm. McGarrah Sharp contends that traditional caregiving, as defined by pastoral theology in the past, where there existed a hierarchy between the caregiver and the one being given care and where woundedness or vulnerability is not shared, as in colonized/colonizer dichotomous relationships, contributes to violence to both parties involved. She argues for a constructive pastoral theology that attends to ongoing sharing of vulnerability, reflection and meaning making with authentic communal participation.

Cedric Johnson's book explores how pastoral theologians can incorporate a, "culturally sensitive

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[132] Lartey, *Postcolonializing God*, 57.

multi systems approach" in postcolonializing practical theology."[133] He contends that nothing short of a

social analysis combined with spiritual care practices and religious practices in faith communities can be

effective in healing Black Americans impacted by neoliberalism.

Lartey's thesis is that God works as a postcolonializing agent in the lives of the oppressed and

through practices that reflect God as that agent. Lartey feels that by illuminating the "characteristics of

postcolonializing discourse and practice" as well as by examining the European Christian

misinterpretations of African Religious practices and through honoring African religious practices

including histories of resistance, pastoral care can also be decolonized.[134] For Lartey, "globalizing to

indigenizing pastoral methodology" means course correcting the field of pastoral care.[135] In addition, he

wishes to use this study to identify and honor what he terms the, "intercultural, interdisciplinary creative,

complex agency and truth of African religious expression."[136]

Johnson's scholarship is looking at the historical impact of racism on the black church and black

communities. He provides a historical analysis, a very thick description of neoliberal economic history,

its rise, impact, and devastation as well as the trauma inflicted on inner city communities of color

providing a stark view of reality, of 'what is.' His description focuses on systemic injustice and then

using postcolonial theory as an heuristic lens moves directly into the interpretive task as he embeds

neoliberalism within a larger framework of systemic racism and how it came about through the

morphing forms of racism and systemic injustice. He supports the need to engage trauma theory and also

notes the similarities of the neoliberal matrix of domination with past racist eras through the "linguistic,

cultural and spacial dislocation"[137] that has occurred all over the world. Although he does not use the

term coloniality, he is noting the patterns of coloniality in naming "linguistic, cultural and spacial

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[133] Johnson, *Race, Religion, and Resilience,* xiv.
[134] Lartey, *Postcolonializing God*, 43.
[135] Ibid., 119.
[136] Ibid., 36.
[137] Johnson, *Race, Religion, and Resilience,* 62

dislocation" throughout different eras.[138] In his case study of the participants in the Maafa, a transformative theatre piece, Johnson engages ethnography, primarily through interviewing participants, analyzing their responses, and identifying their perceived growth and transformation. This theatre as ritual, a form of narrative pedagogy, disrupts and challenges dominant narratives through examining, reframing, and ultimately replacing them with revised narratives. Opportunity is given to express their lived pain and reflect, support and build community in religious community. Thus, Johnson outlines new standards from which to evaluate care and how implementation of these standards achieves the pragmatic goal of what he terms, "prophetic soul care."[139]

Johnson's methodology combines insights from postcolonial theory that unveil power dynamics (economic, spiritual, physical, psychosocial) entwined with the issue of identity in the context of competing representations (social theory), and with trauma theory. Johnson seeks a liberative solution. He engages ethnographic research to provide evidence to illuminate how black religious practices counter oppression and foster resilience in response to the influence of neoliberal policies on their communities. He correlates these liberative lenses and ethnographic interview contents to help the reader understand the experience of African Americans and their sense of identity within social change. He uses sociology, history, pastoral theology, black theology, and psychology as hermeneutic methods. In specific, he draws from "social theory, trauma theory, and postcolonial theory" as heuristic lenses to formulate liberative soul care.[140]

Johnson chose to study an enactment of The Maafa, a reenactment of the Middle passage. As the audience enters the sanctuary of the church it has been transformed into the interior of a slave ship. The audience must pass by multiple bodies packed tightly together in the bowels of the ship. These 'actors' are their fellow congregants who have volunteered to become the cast and crew for this reenactment and

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[138] Ibid.
[139] Ibid., 133.
[140] Ibid., 20-21.

participate in specific scenes. Audience members are quickly disoriented as the reenactment and agony expressed by the actors leaves them viscerally impacted. An attendee wrote, "We learned this is not a play, this is not a production. This is a psychodrama, it's a reenactment…. It's something to get in touch with, to heal from it and move forward."[141] Johnson writes that, "Reenactments go over the traumatic event to verbalize memories, facilitate the experience of emotions, and present in action whatever cannot be put into words. Reenactments thus make possible the emergence of new narratives which facilitate the healing process for every participant."[142] So this is not only theatre by, for and in the community and on the stage within a community, but also a poignant emotional release, acknowledgement of suffering, and ultimately a story of resilience. The opportunity given to express their lived pain, and reflect in community also supported and built religious community. Thus, Johnson outlines new standards from which to evaluate care, and how implementation of these standards achieve the pragmatic goal of what he terms, "prophetic soul care."[143]

Johnson's methodologies identify core competencies necessary to decolonialize practical theology that are also pertinent to inter religious education and in particular the question of which multi religious practices foster resilience. The stories of the participants of the Maafa highlighted in various ethnographic interviews are poignant and powerful. They reveal the Maafa is indeed transformative theatre that embodies a form of communal praxis that names suffering in order to heal, and expands the concept of healing to include critical analysis and resistance to oppression, reflection, and collective support and community building. He frames prophetic soul care as a seven-themed practice consisting of "education, assessment (systemically), healing, empowering, supporting advocating and collaborating."[144]

My main criticism of Johnson work is that is doesn't reference or draw any major points from

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[141] Ibid., 111.
[142] Ibid., 112.
[143] Ibid., 133.
[144] Ibid., 132.

research of womanist scholars on the issue of incorporating African religious practices for resilience. Johnson writes that Fanon and Stuart Hall both "dismiss religion" and that "Fanon discounts the ability of indigenous religious forms to generate emancipatory practices."[145] Since the Maafa does incorporate some African religious practices, Johnson cites Dr. Marimba Ani, an African studies professor, but no womanist scholars on this point. Cornel West on the back cover of the book credits Johnson with being, "the leading theorist and scholar of prophetic soul care in the country." In reviewing the notes from his chapters, Johnson's theological arguments are supported by numerous black theologians such as James Cone, Samuel Freedman, C. Eric Lincoln and numerous others, but womanist voices are missing. He references multiple practical theologians such as Richard Osmer, Emmanuel Lartey, Kathleen Billman and Bonnie Miller McLemore as well as religious studies professor Rebecca Todd Peters, but contributions from womanist practical theologians are missing.

Given my research to identify best practices and methods used in decolonializing practical theology that can be applied to decolonize interreligious education and given that the Maafa is transformative theatre, it seems appropriate to also draw from the work of Frank Rogers Jr., practical theologian and scholar of narrative pedagogies. How might the implementation of narrative pedagogy in the form of transformative theatre, as liberative stories and forms of resilience, be effective and valuable to multi religious community faith formation and healing? Rogers Jr., writes, "…the content of religious faith is narratively constituted"[146] and "religious communities themselves are narratively constituted."[147] Rogers Jr. notes that narrative pedagogy is not only a formal method of teaching but is inherent in religious communities' content and being, identity and cognitive existence. This is relevant since, in the case of the Maafa, the ritual embodies all of the aspects outlined by Rogers as well as embodying Johnson's argument that the Maafa is also a form of resistance and resilience in the face of oppression. This also

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[145] Ibid., 175-176.
[146] Frank Rogers, *finding God in the graffiti: empowering teenagers through stories* (Cleveland: Pilgrim Press, 2011), 36.
[147] Ibid., 37.

ties into the seven elements of liberative stories recognized by Anne Streaty Wimberly, an African

American Christian religious educator. The elements consist of the following: "spiritual liberation,

ethical liberation, material liberation, sociopolitical liberation, psychosocial liberation, educational

liberation and communal liberation."[148] Wimberly's elements of liberation for analyzing stories most

effective and helpful for resiliency and health align with Johnson's prophetic soul care tenets. In

addition, the transformative theatre piece that Johnson studied also highlights multi-religious belonging,

reflection, narrative, integration and use of liberative stories crossing the religious boundaries of

European Christianity. This I find promising for these elements establish evidence of methods, standards

of analysis, and ways of engaging multireligious communal practices that have proven effective.

In *Postcolonializing God*, Lartey acknowledges his multireligious heritage and states that African

Christians have internalized Eurocentric Christianity and its "authoritarian epistemology."[149] Given that

he has cross cultural experience living and pastoring in Ghana as well as being a scholar and pastor in

the USA, he has a vested interest in disrupting this form of hegemony. In order for Lartey to counter the

hegemony of internalization of European Christianity as a normative standard for African and African

American Christians, he engages history, cultural studies, sociology, theology, and postcolonial theory

as hermeneutic lenses. Within the field of theology, he employs scriptural exegesis, the pastoral cycle,

and examination of "postcolonializing activities of postcolonial agents"[150] using the Joseph Project[151] as

a case study. He also theologically reflects on this case study exemplifying "postcolonial practical

theological reflection" based on his earlier compilation of "characteristics of postcolonializing

activities."[152] Lastly, he uses ethnographic research combined with postcolonial practical theological

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[148] Anne Streaty Wimberly, *Soul Stories: African American Christian Education* (Nashville: Abingdon Press, 2005), 9-10.

[149] Lartey, *Postcolonializing God*, xii.

[150] Ibid., 128.

[151] The Joseph Project is the name of a healing ritual hosted by Ghana for rebuilding connections between Africans, the African diaspora and African ancestors who perished in the Middle Passage. See Lartey, *Postcolonializing God,* 39.

[152] Ibid., 57.

reflection to discern if a particular ritual can be defined as a postcolonializing activity. Thus, Lartey engages in multiple methods of gathering data and interpreting it, plus, engages multiple forms of interpretive and reflective theological tasks informed by postcolonial theory as a heuristic lens for theological reflection and exploration of African religious practices and characteristics.

Lartey, too, articulates counter-hegemonic activities as liberative and healing. Lartey utilizes theological biblical exegesis and the pastoral cycle to provide perspectives outside of Eurocentric Christian normatives. For example, providing a theological reflection on the Tower of Babel, Lartey shows that corrupted power tried to obliterate differences, yet God preferred diversity. Second, he engages the pastoral cycle which he diagramed as consisting of "experience, situational analysis, theological analysis, critique of theology and pastoral action."[153] To prepare the path for Christians to see another way forward, he leads the reader through his pastoral reflection phases on four gospel pericopes examining Jesus' behavior in contexts of religious pluralism. In addition, he provides a concise list for multi religious engagement. He identifies the core "characteristics of postcolonializing discourse and practice"[154] as:

> "**counter-hegemonic, strategic -** critical focus on theory/practice [praxis] and transformative intent, **hybrid-** promoting multi-dimensional discourses and practices, **interactional and intersubjective -** engages interactivity with all people's experiences in the discourse on any subject, **dynamic in nature -** analysis that reflect time, change and movement, **polyvocal** - seeks out other voices, especially submerged, ignored or rejected, and **creative**- generating new practices, methods."[155]

Given the success of The Joseph Project as a multi religious encounter engaging multiple religious and African traditions, his insights are particularly relevant for interreligious education.

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[153] Ibid., 5.
[154] Ibid., 57.
[155] Ibid., 57-62.

Lartey also provides a clear outline of his "7 characteristics of African Religious heritage"[156] which he articulates as "The sacredness of all life, Plurality within the spiritual and divine realm, Mystical connectivity through communal ritual, Desire for Cosmic harmony, Creativity and adaptability, Affirmation of Life, and Pragmatic spirituality."[157] These are extremely relevant in my work as most incarcerated are people of color, whether African American and/or Latino and have heritages of spiritualities that cross boundaries beyond European Christianity. Multireligious communal practices of care are needed that honor the multiple heritages of those incarcerated. Lartey's contributions, especially his observations about African religious heritage deserve to be introduced in other group settings of multireligious belonging including in jails and prisons.

Unfortunately, like Johnson, Lartey doesn't address gender, patriarchy, homophobia or many other justice issues also influenced by European Christian hegemony. While focusing on the legitimacy of African religious practices, Lartey had an opportunity to name these other issues as related to European Christian hegemony to be addressed at a later time. Nor did he mention any other African scholars such as Mercy Oduyoye who is also Methodist and Ghanaian and also striving to disrupt the boundaries of European Christianity.

Lastly, I find his line about spiritual curing problematic, "Nature alone is the true healer. The 'major cause of all diseases is ignorance and spiritual awakening is the cure.'"[158] Having served as a chaplain in Arkansas I am aware of Pentecostal patients suffering from mental illness that were caught between a Western medical paradigm and a religious paradigm of healing. I think it is always important to hold both in tension without absolutizing either paradigm as truth for all. It was tragic to witness the suffering caused by a religious paradigm that holds spiritual awakening as the only cure for mental illness and equally tragic to see the suffering caused by a Western medical paradigm that was prejudiced against

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[156] Ibid., 25-31.
[157] Ibid.
[158] Ibid., 93.

religious beliefs and dismissive of the challenges patients faced with their families and faith community.

I suspect the same might be happening with men in the jail. I have heard of inmates remarking about another inmate that their Seventh Day Adventist family refuses to visit them as they view their incarcerated family member living with mental illness as possessed. Prejudices against people living with mental health issues is beyond the scope of this dissertation, but secular medical paradigms and religious narratives impact the population that I serve. According to a recent policy brief put out by the CA Health Policy Strategies, based on California jail inmates receiving psychotropic medications as determining serious mental illness, 1 in 5 (20%) are living with mental illness.[159]

Johnson, and Lartey are furthering deconstruction of internalized conditioning and are stewarding pastoral care and practical theological justice. Johnson's work disrupts neocolonial hegemonic forces. Lartey's work tracks breaking out of internalized religious practices and normatives that reify European theological standards even when in African or African American Christian religious settings.

Both authors engage a postcolonial hermeneutic method with the history of their specific context to reveal macro systemic injustice including academic knowledge production especially history, theology, psychology and pastoral care. Johnson and Lartey also unveil knowledge production of religious normatives in the context of the lived experience of African descendants. Both scholars are committed to creating emancipatory knowledge. Johnson's methodology conclusively justifies the inclusion of trauma theory for addressing African American urban communities' pastoral needs through his mutual critical correlation of history, economics, and social theory and empirical use of ethnography in addition to psychology and pastoral theology. Both Johnson's and Lartey's methodologies justify the recognition and inclusion of African religious practices for resilience and well-being.

Johnson's main findings reveal how the black church maintains resilience through "practices of

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[159] Konrad Franco, David Panush, and David Maxwell-Jolly, "How Many Incarcerated Individuals Received Psychotropic Medication in California Jails: 2012-2017," *California Health Policy Strategies*, January 2018, accessed Nov, 15, 2018, http://calhp.com/reports/PolicyBrief_PsychotropicMedications_CalHPS.pdf.

prophetic soul care" incorporating, "emancipatory memory, …memory as a cultural resource" and "psychocultural resilience and sociopolitical resistance,"[160] expressions of lament including "anguish, outrage, complaint, and protest"[161] and "critically engage structures of oppressive power."[162] Johnson is clear in his assessment that, "counter-hegemonic resistance is understood as therapeutic and indigenous religious forms are viewed as potential sites of resistance."[163]

Let me insert an example of collective emancipatory memory as a cultural resource in the face of lament due to systemic injustice. A couple of years ago when a group of men in the jail were dealing with multiple severe loss, I asked if they would like to share their grief during our next scheduled 'chapel' time. They all confirmed they would prefer to use their next chapel time for processing their grief. As it turns out seven black men arrived the following week for chapel. They shared skin color but not the same religious identity or cultural background, as they came from multiple regions of our country. When I checked in to see if they still wanted to use their time to process grief again, they all affirmed their choice. When I then asked who wanted to go first, the youngest man in the group said, "I want to go first, because my story is pathetic and I want to get it over with." At nineteen years of age, he had never known his father due to his father being incarcerated. According to his story, his mother had abandoned him due to her addiction and this man felt unloved even though it was clear as he told his story that he had been raised by loving grandparents. As he continued to speak about his isolation and sense of being unwanted and unloved, a large, muscular middle aged man broke down crying. He waited for the young man to finish, and then he began his own story. In between sobs and heaving he managed to share that he, too, had been incarcerated for 20 years of his life and had not been there for his son, but his final comment was, "There wasn't a day that went by that I didn't think about how much I loved my son." At that point, other fathers in the group also broke down emotionally and shared about not being

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160 Ibid., 145.
161 Ibid., 151.
162 Ibid., 153.
163 Ibid.

there for their sons due to being incarcerated, but they continued to emphasize their constant love for their sons. I did not say anything for over an hour until all the men had shared, and I remember being somewhat invisible throughout the entire process. I was touched at the sacredness of what I had witnessed regarding eldering and grief work and yet, I was also struck by how mass incarceration utilized by our society has created such enduring wounds and intergenerational trauma by denying young children their parents and vice versa. I had witnessed them mentoring each other, sharing their laments, crying their tears, naming and acknowledging the pain and grief of lives without physical contact with their families, missing out on being fathers to their sons. However, their shared experiences had provided another perspective to the young man's internalized story of being unwanted and unloved. I wondered how many were sons of fathers that had not been there for them, due to heavy surveillance in communities of color and disproportionate sentencing of people of color due to the war on drugs. I said nothing however, until the next week when chapel was starting and I was checking in with the same men. I asked if there was anyone that wanted to share anything from the week before. The same young man that had shared his story the previous week enthusiastically responded, "Yes, I have something to say." He paused thoughtfully and then looked up and said, "I have hope again." In the glorious silence that followed his comment I felt the work of all the fathers who had contributed to his transformation. His father's incarceration hadn't changed, his story about what that meant had been reconstructed due to the influence of those who knew first hand. Like the Maafa reenactment, the opportunity for poignant emotional release in community, acknowledgement of suffering, and ultimately a story of resilience created transformation and simultaneously built religious community. Over the years various forms of these types of conversations have occurred in the jail in the form of Iraq war veterans unable to reconnect with society after suffering war trauma or men sharing about the systemic injustice of being raised in foster care. The impact of embodied systemic injustice is an interreligious issue and topic. As a practice for interreligious encounter, it provides an opening for reflection contributing to practices of

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resistance simply by creating a crucible where acknowledging the impact of systemic injustice is included. This small occurrence did not undo the injustice of mass incarceration, however, it did provide an avenue for men impacted by systemic injustice to share their common experience, build interreligious community and no longer bear the injustice in isolation. What might this type of engagement look like in interreligious education settings if systemic injustice were acknowledged?

Lartey's "postcolonial practical theological reflection" engaging the "characteristics of postcolonializing activities" sets the criteria for multi religious encounters that consciously invoke hospitality, symbolic returning, recognition, historical reconnections, cleansing, multi-religious prayer and education. His criteria also mirror some of the practices of Johnson's soul care.

What really excites me as an interreligious educator and facilitator of interreligious healing spaces, is that Lartey names the counter hegemonic nature of the specific aspects of the ceremony performed during the Joseph Project. Given African cosmology which recognizes ancestors' well-being as related to the current well-being of living communities, until ancestors spirits' are ritually addressed (given their dislocation, degradation and inhumane treatment and lack of proper burial) chaos will continue to reign. Therefore, the elements of the Joseph Project were, as Lartey explains, "designed and enacted to reverse, atone for, cleanse, and transform the whole of the African community, living or dead, and so to usher in a renewed African community throughout the world. This ceremony served as an 'organic' act uniting theory (belief) with action in efficacious sacred ritual."[164] The steps, in more detail, entailed beginning with drumming to open the ceremony, recognizing the elders and representatives of various tribes which honor African spirituality practices, inviting the diasporan Africans present to process through the 'door of return'[165] (a replica of the wooden door of the fort through which captured Africans had been forced into slavery labeled the 'door of no return'[166]) specially created for the ceremony. The labor and expense

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[164] Lartey, *Postcolonializing God*, 53.
[165] Ibid., 45.
[166] Ibid., 46.

of creating a wooden replica underscores the thought and intention that went into reversing the symbols of the slave trade. In addition, the procession walked over a compass installed in the ground which was used as a timepiece during the slave trade, thus effectively reversing the direction of the door and walking back in time. The Diasporans were sung "Welcome Home" an Afro beat tune. A cleansing rite of pacification was performed by sacrificing a ram followed by prayers from Christian, Muslim and African traditional religious leaders which acknowledged the evil that had been perpetrated. Among additional rituals were confessions and apologies from all traditions that had participated in trading humans and the washing of hands by the elders of the diasporan Africans. Lartey notes that this practice was also a reversal of roles, since elders never perform such tasks. Thus, the act was seen as an act of contrition. African cosmology and understanding of the ceremony was invoked publically, noting that, "Unatoned violence leaves the spirit disturbed; the 300 years of the slave trade and the years of slavery and subjugation that followed, subjugation that has yet to end, have been years of violence to our people. We must lay the spirits to rest."[167] Lartey explains elsewhere in his book, that in African cosmology, ceremony rectifies disturbances in the spiritual world. Thus, Lartey credits the Joseph Project ceremony as intended to be a healing simultaneously for the spirits of those bearing the brunt of direct violence, the healing of descendants, and the healing of Africans dwelling in the homeland with those of the diaspora. He calls attention to the fact that emphasis was placed not only on atoning for the evil committed, but on the resilience and spirit of the African people that have endured, survived and displayed excellence. In ending the ceremony, it was announced that the government of Ghana was converting the slave fort in Accra into a museum to honor those that triumphed over slavery and adversity.

It seems to me that Lartey has given social justice proponents, whether practical theologians, interreligious scholars or activists, an opportunity to create crucibles for implementing the practices of

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[167] Ibid., 53.

resilience in new ways and in new settings. An example might be the Quaker community, becoming aware of history of involvement in running Indian boarding schools, could engage theological reflections regarding what rituals could be created at specific boarding school sites that would provide for expression of suffering, counter hegemonic interactional events, and offer polyvocal possibilities for witnessing the cultural harm caused by the boarding schools, while also acknowledging the resilience of Native Americans and possibly creating museums where others could learn of the harmful past and also of the numerous contributions and ongoing differences that tribes have made. How might we provide hospitality in the form of symbolic returning, recognition, historical reconnections, cleansing, multi-religious prayer and education? How might we engage descendants of those we harmed, including discrediting their cosmologies, in order to reverse negative messages we have historically made regarding their populations? How might we reflect on the disruptions these experiences evoke in a manner that takes spacial and temporal dislocation of ancestor's spirits into account? Could a ritual like this be used to build and support community? Utilizing the standards for assessment synthesized from both scholars especially Lartey's rubric of "postcolonial practical theological reflection" based on his compilation of "characteristics of postcolonializing activities," along with input from those communities most impacted in any given situation, how might we engage in postcolonializing activities?[168]

Lastly, with an eye toward highlighting narrative pedagogy in interreligious and/or multicultural contexts, how do Rogers criteria for educational value and Johnson and Lartey's recommendations that navigate weaving Christian and non-Christian practices in narrative pedagogies and compare? There are clearly overlaps between assumptions, purpose, methods and the educational value that Rogers expounds in his six narrative approaches and the narrative pedagogies involved in Lartey's research of the "Joseph Project" and Johnson's research of the Maafa. The first narrative approach, mentioned by Rogers as a form of religious literacy, is becoming, "fluent in the core symbols and images through

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[168] Ibid., 57.

which their community interprets experience."[169] This matrix of meaning through which one interprets one's experience then becomes a form of resilience from which one can draw strength in community, contributing to the purpose of the community itself, and promoting communal identity and dignity. For Rogers this matrix of meaning is utilized for transmitting faith. For Lartey and Johnson the communal aspect of this matrix of meaning is utilized for shifting the meanings of these symbols thus creating new systems for relating to the world for dislocated groups displaced physically, emotionally, psychically and spiritually through time and space. Rogers emphasis on liberative stories displaying communal values is affirmed by Lartey's study of the Joseph Project and Johnson's study of the Maafa. Yet, Lartey and Johnson also show that narrative pedagogy is effective in multireligious environments incorporating values of multicultural belonging.

Moving to the second narrative approach identified by Rogers, narrative pedagogy and personal identity, Rogers central emphasis is on the transformation of narrative agency, "going from passive agents to active agents."[170] Examination of Lartey and Johnson reveals that framing narratives is central in their case studies. Both are involved in case studies where individuals are navigating family, culture, religion, and history including obstacles to human flourishing. Alternative narratives might be an individual process of coming to critical consciousness and thinking leading to recognition of unconscious narratives that have impacted one's life, or the reframing, critical consciousness and thinking might also be the reenactment of denied suffering such as the Maafa, or in Lartey's case study a reversal of historical symbols. Narrative agency and expression of grief through reliving traumatic events also is formative regarding identity through reversing the "linguistic, cultural and spacial dislocation" that has occurred all over the world.[171] Whether recognizing stories that have fostered resilience or creating stories that foster resilience, active formation of self in relation to power, history

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[169] Frank Rogers, *finding God in the graffiti*, 34.

[170] Frank Rogers, "Narrative Pedagogies and Personal Identity" (class lecture, Claremont School of Theology, Claremont, CA, February 9, 2016).

[171] Johnson, *Race, Religion, and Resilience*, 62.

and narrative are pivotal. I want to note that Lartey and Johnson do not use the language of narrative pedagogy and personal identity as much as highlight a communal process consciously undertaken across time and space, including the living and ancestors intertwined with identity formation.

I think Rogers third narrative pedagogy, a form of contemplative encounter, is the most impacted by a multireligious lens. Rather than thinking of text from biblical scripture to facilitate moral and spiritual growth, Lartey and Johnson open possibilities of lived experience as sacred scripture for contemplative encounter through ritual. Exploring the hidden, or unnamed in their cases, is exploring the hidden dimensions of lived experience denied by dominant culture, naming atrocities, and exploring the hidden dimensions of the spiritual world in order to restore balance. Engaging these elements plus their imaginations, their roles, contributions, and active agency in a deliberate environment of healing and support, all while being open to the mystery, was shown to induce profound insights and changes as shown by interview content of both case studies. This multidimensional aspect of African spirituality honors multireligious belonging, fosters interreligious understanding, honors contemplative encounter with the mystery and honors one's own ancestors crossing boundaries of time and space. African spirituality recognizes the communal arts as mystical practices identified by Lartey as "mystical connectivity through communal ritual."[172]

I've combined Rogers' fourth, fifth and sixth narrative approaches, narrative pedagogy and critical reflection, narrative pedagogy and creativity, and narrative pedagogy and social transformation because they have tremendous alignment with African axiology that integrate the three approaches. Whether engaging critical reflection about stories that are liberative, promoting critical consciousness through telling another perspective to the dominant narrative or "narrative art forms … connecting us with the sacred spirit of life,"[173] Lartey and Johnson also recognize the narrative arts as "intrinsically

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[172] Lartey, *Postcolonializing God*, 28.
[173] Rogers, *finding God in the graffiti*, 130.

restorative,"[174] and that "artistic activity heals the soul."[175] Rogers' observation that critical reflection "empowers dignity in the face of dehumanization and strengthens resistance to humiliation from an aggressor…"[176]is also demonstrated by Lartey's and Johnson's case studies that foster critical reflection. Taking history, such as the term 'the door of no return' which has been absolutized and been essentialized by Western historical records and creatively reversing the meaning, shows how much creative narrative arts, ritual, communal dance, drums and songs can be interwoven with narrative pedagogy as social transformation, and how symbols of oppression can be completely transformed. Deconstruction happens by reconstruction and by reversal. Both the the Maafa and Joseph Project display an alternate world view where intentional communal engagement in creativity and vitality are recognized ritualistic forms that help restore imbalances created by transgressions in the past, simultaneously demonstrating critical reflection for social transformation. The insights of Michael Rohd's work *Theatre for Community, Conflict and Dialogue,* where Rohd writes, "the community was in the audience and on the stage, and the theatre was in the community"[177] are exposing the Western location where audience, community and stage are separated and need to be reintegrated. Rohd's comments are reminiscent of ritual settings in African contexts that have never delineated boundaries. Rituals are integrative participatory events including the unseen and seen. Rogers' insights about engaging participants in cultivating hospitality, inspiring possibilities, creating safety, and fostering group connection that produce more than just creative narrative pieces is applicable. Lartey and Johnson also noted the community building aspects of their case studies, not just internal transformations in individuals but communal crossings of identity and multicultural and multireligious belonging. In conclusion, we see that the narrative pedagogies Rogers identified, fulfill most of the "characteristics of postcolonializing discourse and practice" identified by Lartey. The six approaches are indeed counter-

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[174] Ibid., 133.
[175] Ibid., 136.
[176] Ibid., 101.
[177] Rohd, *Theatre for Community, Conflict and Dialogue,* x.

hegemonic, and strategic, especially the focus on praxis and transformative intent. The approaches do facilitate, "interactional and intersubjective" praxis engaging interactivity with all people's experiences in the discourse on any subject. Rogers encourages narrative approaches that steward encounters that are "polyvocal- seek(ing) out other voices, especially submerged, ignored or rejected and that are "creative- generating new practices, methods."[178] Rogers' narrative approaches also embody the aspect of being, "dynamic in nature - analysis that reflect time, change and movement."[179] One could debate whether Rogers' methods are "hybrid- promoting multi-dimensional discourses and practices."[180] Rogers does address narrative pedagogy as initiating "experiences of the sacred," but his lens doesn't address the meaning of hybrid and multidimensional discourses understood in African spirituality defined by Lartey. What Rogers has illuminated for the Western religious leader is a foundation upon which interreligious encounters can be built. Multireligious encounters can be created with insights from the "7 characteristics of African Religious heritage: The sacredness of all life, Plurality within the spiritual and divine realm, Mystical connectivity through communal ritual, Desire for Cosmic harmony, Creativity and Adaptability, Affirmation of Life, and Pragmatic spirituality."[181] These characteristics of stewarding well-being, with right use of spiritual power for balance and change, offer us further direction.

Lartey's rubric of "postcolonial practical theological reflection" based on his compilation of "characteristics of postcolonializing activities," along with the example of the Joseph Project gives clear direction in how to reflect, plan and engage in postcolonializing activities involving narrative pedagogies. When working cross culturally with people of many faiths or of no faith, and with people from many locations within society and the world, specifically with an emphasis on healing across diasporas, engaging in narrative pedagogies in community rituals which also provide for expression of suffering, identifying the purpose of healing from multiple world views, and fostering multireligious

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[178] Rohd, *Theatre for Community, Conflict and Dialogue,* x.
[179] Ibid., xvii.
[180] Ibid.
[181] Lartey, *Postcolonializing God*, 26.

expression creates healing crucibles. As social justice proponents, whether practical theologians, interreligious scholars or activists, we are invited to create opportunities for implementing a multi-systems approach of narrative pedagogies as foundational practices for intentional communal ritual. Could a ritual like this be used to build and support community? Utilizing the standards for assessment synthesized from all three authors especially Rogers' narrative pedagogies and Lartey's rubric of "postcolonial practical theological reflection" based on his compilation of "characteristics of postcolonializing activities," how might interreligious educators engage in postcolonializing activities in multireligious environments in our own communities?

Therefore, just as Lartey and Johnson expand the definition of pastoral care to include recognition of oppressive patterns of knowledge, I have shown their work also shows interreligious educators how to expand the definition of interreligious education to include recognition of oppressive patterns of knowledge. Just as Sheppard noted, "the invisibility of lived raced bodies" and how to correct this invisibilizing aspect within practical theology without "reproducing the negative cultural reproductions of raced experiences," our challenge is to highlight the invisibilizing aspect of interreligious education without replicating racist imaginaries.[182] Sheppard's challenge also applies to the field of interreligious education, what can raced bodies lived experience offer interreligious education? Since power is always at work in the lives of raced bodies, critical analysis integrated with interreligious practice in spiritual community as noted by Johnson opens possibilities of engaging our own field's multi-systems approach. Applying these standards to interreligious education also allows for the emergence of new narratives through unveiling power dynamics, engaging multiple religions practices through ritual and the narrative arts and communal praxis, naming suffering, fostering critical analysis and resistance, and supporting community building. Interreligious education has the opportunity to highlight multiple knowledge systems making sure they are not dominant versions, or Western interpretations of 'other' knowledge

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[182] Phyllis Sheppard, "Raced Bodies," 220.

systems, but genuine reflections of the expressions and meanings of those living within various knowledge systems. In addition, Lartey's components of multireligious engagement speak to the challenge of decolonizing interreligious education through practices that are, "counter-hegemonic, strategic, hybrid-promoting multi-dimensional discourses and practices, interactional and intersubjective, dynamic in nature - analysis that reflect time, change and movement, polyvocal, and creative." The field of interreligious education has the opportunity to move beyond Western sensibilities of ritual. As seen from the jail example, simple expression of grief can be an act of resistance, breaking through the isolation of bearing the brunt of systemic injustice. In fact, it seems to me that hegemonic knowledge in denying the suffering of the majority of the world's people is tied to the Western hegemonic gaze and knowledge system that doesn't recognize grief. The cross cultural and multireligious recommendations of Lartey and Johnson based on their case studies provide the evidence that naming harm done and illuminating systemic injustice are communal spiritual practices of resistance that are also transformative. Therefore, interreligious education has the opportunity to decolonize its own field by incorporating contextual knowledge, addressing systemic injustice, acknowledging harm and reframing narrative through communal spiritual practices of resistance that are transformative.

Chapter 4: Critical Examination of Social Imaginary Constructs and White Supremacist Logics Relevant to Interreligious Education

This chapter engages critical examination utilizing an historical lens to explore harm caused by constructed social imaginaries that contribute to creation of fear, condoning violence and control of historically marginalized populations embedded within white settler colonialism from the perspective of Native American scholars. In Brenden Lindey's work, *Murder State: California Native American Genocide, 1846-1873,* Lindsay notes that the California Native population went from 150,000 in 1848 to 35, 000 in 1860.[183] Benjamin Madley, historian of Native America, cites similar figures in his work *An American Genocide: The United States and the California Indian Catastrophe, 1846-1873*. Lindsay's *Murder State* examines the ways that white settler colonialism propagated violence against Native Americans in California. His chapters explore what he calls, "The core values of genocide, the economies of genocide, democratic death squads, and advertising genocide."[184] Lindsay begins by chronicling the use of democratic law to rob Native Americans of their land and resources and to legalize white settler land acquisition. According to the Treaty of Guadalupe Hildago, after the Mexican American war, the U.S government offered five hundred thousand acres of public lands at $1.25 per acre to EuroAmerican settlers and displaced Mexicans now considered American citizens, which effectively displaced a majority of the Indian tribes of California. As increased conflicts over land and resources between Indians now "living on private property" and new settlers arose, hatred was propagated by newspapers and local media of the time, including letters written to the state and federal government asking for help for defense against Indian "attacks," which initiated policies aimed at eliminating Indian populations. During a span of five decades between the gold rush of 1849 and 1900, the California

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[183] Brendan Lindsay, *Murder State: California's Native American Genocide, 1846-1873* (Lincoln: University of Nebraska Press, 2012), 127.
[184] Ibid., 43, 135, 179, 313.

Indian population was reduced by 90%. What is omitted from historical accounts is that white settler colonialism and constructed social imaginaries are a part of the same process. What white settler colonialism and colonialism have in common is constructed social imaginaries propagating moral exclusion to justify violence against the peoples being displaced and misrepresented. Constructed social imaginaries about indigenous populations specific to white settler colonialism are an integral part of the process of European expansion, privatization of lands, institution of European legal constructs, Euro-Christian centric knowledge formation, imposed system of capitalism, exploitation of resources, and basically implementation of control on every level possible (economic, political, knowledge etc, as mentioned in the prior chapters as coloniality of power and knowledge). The core values of genocide noted by Lindsay, include use of democratic law to claim land, territory and resources. Lindsay details how this was accomplished by "media driven genocide,"[185] and "democratically driven genocide"[186] with the state and federal governments[187] allowing settlers to murder Indians at will. Madley's work also chronicles vigilantes, militia men and societal support, i.e. political and judicial, for the genocide.

Lindsay's and Madley's main points align with the work of Roxanne Dunbar-Ortiz, historian and author of *An Indigenous Peoples' History of the United States.* Her work engages the scholarship of war historians defining the type of war that settlers practiced not only before the birth of the United States, but afterwards. She primarily relies on military historian John Grenier's conclusion from his work, *The First Way of War: American Making on the Frontier, 1607-1814*s, who stresses that "irregular war" was carried out by settlers against civilians, establishing patterns that she claims became normalized over time and space connecting settler-colonialism and genocidal practices.[188] She writes the "…affirmation of democracy requires the denial of colonialism"[189] and makes clear that the ideology of imperialism

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[185] Lindsay, Murder State, 313.
[186] Ibid.,128.
[187] Ibid., 271-272.
[188] Roxanne Dunbar-Ortiz, *An Indigenous Peoples' History of the United States* (Boston: Beacon Press, 2014), 59.
[189] Ibid.,115.

was touted as 'western movement' whether it be in the form of "The First Way of War,"[190] settler-ranger tactics in Texas, or the swift genocide of Californian Indians in the mid-1800s, noted by Lindsay. The settler - ranger tactics were an entrenched pattern. She also shows the connection between irregular war tactics, treatment of Indians in boarding schools, and displacement of Indian nations for the purposes of selling off Indian lands through land grants to settlers. Dunbar-Ortiz also contests the "narrative of dysfunction" put onto Native nations and their communities, and counters that the current conditions needs to be recognized as resulting from settler colonialism.[191]

I am interested in highlighting these patterns of social narratives employed, especially as Lindsay chronicles the spreading of desensitization through media, and democratic promoting of genocide primarily carried out by vigilantes. He documents the magnification of hate through media, and the policy to promulgate violence against Native Americans where law enforcement looked the other way. These patterns using constructed social narrative promoting moral exclusion are relevant to today's growing anti-Muslim, and renewed anti-immigrant and anti-Semitic sentiments, all of which impact interreligious encounters.

Another underside of history during this period, mostly unaddressed by scholars, is that this period is also when social construction of Native Americans as criminals grew rapidly, as noted by Luana Ross in *Inventing the Savage: The Social Construction of Native American Criminality*. Ross, a sociologist and professor of Gender, Women and Sexuality and a member of the Confederated Salish and Kootenai Tribes, writes that she grew up on the Flathead Indian Reservation in Montana thinking that all families had members that disappeared for a time while incarcerated. She notes her experience as a child growing up across from the local jail on the reservation is where her interest in "Native criminality/deviance" began. Her scholarship is an example of Phyllis Sheppard's quest mentioned in the last chapter, to

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[190] Ibid., 57.
[191] Ibid., 211.

identify what raced bodies can offer academia. Ross' work focuses on the intersection of "racialized and gendered experiences of incarceration, with a focus on Native American women…and "about the complexity of racism."[192] To understand the concept of race, Ross cites the work of Michael Omi and Howard Winant, ethnologist and sociologist respectively, on how the constructions of race have morphed over time. Omi and Winant note during colonialism race was defined biologically, later, during the first part of the twentieth century, they suggest ethnicity became racialized and assimilation became the response. Lastly, Omi and Winant note that during the rise of the Red and Black Power movements of the 1970's, race became more of a class and "nation-based theory" to explain inequality. The point for noting these different concepts of racism, Omi and Winant assert, is to explain that all three are at work in narratives about race today in what Ross calls neocolonial racism. Ross herself asserts that these dynamics of racism need to be understood to address current issues. She states, "The social control of indigenous people is reflected in this complicated racism."[193] This ties into aspects of coloniality of power, not as a concept, but as a lived reality with life altering consequences. Power is always at work.

Ross focuses part of her work on detailing 'criminal' activity based on laws that forbade Indians leaving their reservation, being arrested for hunting without a license (even though Indians legally could hunt without a license at the time), or stealing food when native communities were starving. Ross also chronicles, "crimes of resistance" when fighting settlers encroaching on their lands.[194] However, the main thesis of Ross' work is that the criminalization of Native Americans is directly tied to loss of Native American sovereignty. Whether due to resistance in the form of war against white settlers on their lands, or being labeled 'thieves' and 'cattle rustlers' when starving because rations were cut to reservations due to parents not complying with sending their children to boarding schools, lack of

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[192] Luana Ross, *Inventing the Savage: The Social Construction of Native American Criminality* (Austin: University of Texas Press, 1998), 2.
[193] Ibid., 3.
[194] Ibid., 43-45.

sovereignty impacted every aspect of being label a criminal in Western law and courts. Ross chronicles colonizing and criminalizing as, "interrelated systems of oppression to confine and control Native Americans."[195]

Moving on from criminalization of Native Americans and narratives created for social control, I move to the topic of the aftermath of social control, in specific, the trauma due to boarding schools. To understand the impact of Native American boarding schools there is not only a need for historical knowledge, but also knowledge about current day conditions in communities of Native Americans. Interviews and testimonies from Native American documentaries, poetry and writing illustrate in their voices the intergenerational impact of American Indian Boarding Schools and the constant assault to their Native identity living in American society represents.

Testimonies of Native Americans who are survivors of boarding schools focus on the enduring harm and lasting impact still facing Native American communities today. Historically, boarding schools in America, and their military style of operation have had devastating consequences on descendants of survivors of boarding schools. Children issued numbers, uniforms, sheets, towels, etc. and having to reason with beatings, sexual abuse and other forms of physical invasion and perverted violence, i.e. daily inspection in the showers of their private parts, unannounced circumcision or removal of tonsils, lamenting their loss of language, and culture. However, survivors of boarding schools both in *Unseen Tears*, a Native American Community Services documentary, and other writings share that their deepest wounds stem from the very relationships that were denied them.[196] (This concurs with the jail story shared in the last chapter.) The relationship with their parents were obstructed. In addition to being forcefully taken away from their parents, letters written by parents were withheld and never delivered.

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[195] Ibid., 7.
[196] "Unseen Tears: The Native American Boarding (Residential) School Experience in Western New York Part 2," 2009, accessed March 6, 2017, https://www.youtube.com/watch?v=9PaqrM1iCf0&list=PLBKAYDq5dhv69hSe0CZWvQBwjsGBGiZTo &index=2.

Even the sighting of a sibling at school was usually prevented through institutional required marching from location to location, separated by sex and grade level in the school and in the dormitories. If a sighting did occur, students were never allowed to break ranks and hug a sibling without a severe beating. Children of boarding school survivors relate that there are more suicides of children of survivors than suicides of survivors themselves.[197] They attribute this fact to the reality that their parents had an institution for a parent. A brutally harsh institutional parent that incorporated, as one survivor mentioned, "… the art of physical punishment" as well as humiliation.[198] Thus these survivors had grown into parents had never developed skills of bonding or nourishing, let alone mentoring or passing on language, culture, and native spirituality. Reunions of survivors of residential schools sharing stories confirm the level of self-hate they had internalized as part of the process. Katrina Paxton, in her contribution to *Boarding School Blues*, notes the indoctrination of Indian young women regarding gendered domestic roles and female passivity contrasted to their leadership capacities fostered in their Indian families.[199] Survivors and their children in these videos question "What is family? What do those bonds mean?"[200] Everything written by these Native Americans is relevant and can be applied to mass incarceration as another form of oppression, a harsh institutional environment where punishment and humiliation are the daily norms.

Regardless of the source, these stories express intergenerational trauma and the ensuing pain often dulled by alcoholism yet framed by survival. Some stories share about internalized hatred while others unveil the intersection of racism, sexism, and poverty. Young Indian women became labeled as

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[197] "Unseen Tears: The Native American Boarding (Residential) School Experience in Western New York Part 3," 2009, accessed March 6, 2017, https://www.youtube.com/watch?v=2d-FbXx-LSk.

[198] "Unseen Tears Part 3," https://www.youtube.com/watch?v=2d-FbXx-LSk.

[199] Katrina Paxton, "Learning Gender: Female Students at the Sherman Institute, 1907-1925," in *Boarding School Blues: Revisiting American Indian Educational Experiences* ed. Clifford Trafzer, Jean Keller, and Lorene Sisquoc (Lincoln, Nebraska: University of Nebraska Press, 2006), 184.

[200] Ibid.

"undesirables" and were blamed and sent home from boarding schools for becoming pregnant.[201] Their schools trained them only for 'jobs' as servants. This pattern, established during colonial times, of Indian women forced to become servants without pay, then labeled sinful when becoming pregnant from sexual assault is well documented throughout the Americas.[202] In testimonies and stories multiple authors share the pain of being subjected to shaming practices, misplaced responsibility, physical abuse, and rape. This is how multiple new generations of children came to adulthood. All the stories share the struggle to maintain balance between incorporating their world view and search for belonging, and at the same time, seeing the destruction of their lands, community and identity. In addition, stories of resilience abound, a sense of purpose, a longer vision of what it means to exist.

General society has embedded stereotypes about Native Americans whether they be in the form of mandated boarding schools or unjust laws. It is for these reasons that scholar Andrew Woolford, sociologist with an emphasis on genocide studies, in his work *This Benevolent Experiment: Indigenous Boarding Schools, Genocide, and Redress in Canada and the United States,* wrote,

> … indigenous boarding schools, by attempting to invalidate the traditions and practices of the cultural group, by seeking to replace cultural affiliation with the affiliation to non-indigenous groups, and so on, sought to disrupt the interactions that make group life possible, thus making group claims to territory impossible. That this attempt at total destruction often failed, or came up against unexpected and powerful resistance, does not absolve settler colonialism of the charge of genocide.[203]

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[201] Berenice Levchuk, "Leaving Home for Carlisle Indian School," in *Reinventing the Language: Contemporary Native Women's Writings of North America,* ed. Joy Hario and Gloria Bird (New York: W. W. Morton and Company, 1997), 181.

[202] Irene Marsha Silverblatt, *Moon, Sun, and Witches: Gender Ideologies and Class in Inca and Colonial Peru* (Princeton, N.J.: Princeton University Press, 1987), 125.

[203] Andrew Woolford, *This Benevolent Experiment: Indigenous Boarding Schools, Genocide, and Redress in Canada and the United States* (Lincoln, Nebraska: University of Nebraska Press, 2015), 290.

Woolford cites Patrick Wolfe's definition of 'settler colonialism' processes as "defined by a logic of elimination,"[204] although Wolfe himself states that even though at times genocide and settler colonialism have converged, they are not identical.[205]

Denise Lajimodiere, a scholar, educator and a member of the Turtle Mountain Band of Pembina Chippewa,[206] unveils her own location within the web of historical trauma and aftermath regarding Native American boarding schools. In her scholarship she weaves the personal journey of her own father's boarding school experience with that of being a researcher working with the National Boarding School Healing Project. She writes of her surprise,

> In researching boarding schools, I came across terms I had not heard of before, such as historical trauma, generational trauma, collective trauma, multigenerational trauma, and unresolved grieving. Historical trauma, the term used most often by scholars of American Indian trauma, is conceptualized as a collective complex trauma inflicted on a group of people who have a specific group identity or affiliation—ethnicity, nationality, and religious affiliation. It is the legacy of numerous traumatic events a community experiences over generations, and encompasses the psychological and social responses to such events. Scholars have suggested that the effects of these historically traumatic events are transmitted intergenerationally, as descendants continue to identify emotionally with ancestral suffering. [207]

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[204] Ibid., 43.

[205] Patrick Wolfe, "Settler Colonialism and the Elimination of the Native," *Journal of Genocide Research* 8, no.4 (2006), December, 387–409, accessed April 18, 2017, http://www.kooriweb.org/foley/resources/pdfs/89.pdf.

[206] Denise Lajimodiere, "A Healing Journey," *Wicazo Sa Review* 27.2 (2012), 15.

[207] Ibid., 5-6. Her references include:
Maria Yellow Horse Brave Heart, "Gender Differences in the Historical Trauma Response Among the Lakota," *Journal of Health and Social Policy* 10, no. 4 (1999): 1–21; Maria Yellow Horse Brave Heart, "Oyate Ptayela: Rebuilding the Lakota Nation Through Addressing Historical Trauma Among Lakota Parents," *Journal of Human Behavior in the Social Environment* 2, nos. 1–2 (1999): 109–26; Maria Yellow Horse Brave Heart, "Wakiksuyapi: Carrying the Historical Trauma of the Lakota," *Tulane Studies in Social Welfare* 21–22 (2000): 245–66; Maria Yellow Horse Brave Heart and Lemyra DeBruyn, "The American Indian Holocaust: Healing Historical Unresolved Grief," *American Indian and Alaska Native Mental Health Research* 8, no. 2 (1998): 56–78; Maria Yellow Brave Heart, "The Return to the Sacred Path: Healing the Historical Trauma Response Among the Lakota," *Smith College Studies in Social Work* 68, no. 3 (1998): 287–305; Eduardo Duran, Bonnie Duran, Maria Yellow Horse Brave Heart, and Susan Yellow Horse-Davis, "Healing the American Indian Soul Wound," in *International Handbook of Multigenerational Legacies of Trauma,* ed. Yael Danieli (New York: Plenum Press, 1998), 341–54; Cynthia C. Wesley-Esquimaux and Magdalena Smolewski, *Historical Trauma and Aboriginal Healing* (Ottawa: Aboriginal Healing Foundation, 2004); Brave Heart and DeBruyn, "American Indian Holocaust."

> When I read that unresolved grieving is mourning that has not been completed, with the ensuing depressions being absorbed by children from birth onward, I felt like I had been punched in the gut.

Her personal shock illuminated her healing journey of finding descriptions and definitions applicable to her family and her personal experiences in her research as she learned more about the overall history and impact of her father's experience, a survivor of the Chemewa Indian Boarding School. She shared that it was only then that she could grieve for the unresolved trauma of her ancestors and herself. This process also helped her to understand the harsh ways she had been parented, given the military style parenting inflicted upon her father. She also shared about the fifteen interviews she conducted of survivors of boarding schools. She documents their traumatic experiences categorized by her as, "horrific human rights violations—physical abuse, malnutrition, sexual abuse, forced labor, religious and cultural suppression, inadequate medical care, deaths and suicides in the schools. The majority had never spoken a word of their experiences to their children or grandchildren."[208] These types of injuries, although often unspoken, have been shown to impact the future generations.

Lajimodiere's work aligns with Walter Echo-Hawk's with an emphasis on accountability and healing. Even though Lajimodiere focuses on healing from intergenerational trauma due to the impact of boarding schools and Echo-Hawk focuses on intergenerational healing due to the impact of unjust laws and court proceedings, both support restorative justice practices with the power to heal their people and to forgive the unforgivable.

It is stories like Lajimodiere's that have me pondering the need for addressing unresolved grief in the jail and prison settings. Exposing intergenerational trauma has the power to heal deep wounds. It involves not just critical consciousness and naming intergenerational trauma, but also entering into grief work.

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[208] Lajimodiere, "A Healing Journey," 13.

Social trauma, historical trauma and intergenerational trauma are not identical and different social groups may have experienced one or another. Therefore, I want to spend some time clarifying definitions, however I also want to note that Native American populations in the USA have suffered from all three. Lance G. Echo-Hawk who is a behavioral health therapist,[209] defines social trauma as, "consequences of events or situations that are potentially traumatogenic…, which involve a community or one's own definable social group (family,peer groups, etc.)." Scholars Mohatt, Thompson, Thai, and Tebes define historical trauma as, "consisting of three primary elements: a "trauma" or wounding; the trauma is shared by a group of people, rather than individually experienced; the trauma spans multiple generations."[210] They stipulate that historical trauma can be distinguished from intergenerational trauma, "in that intergenerational trauma refers to the specific experience of trauma across familial generations, but does not necessarily imply a shared group trauma." Mohatt et al. cite public health scholar of historical trauma, Michelle Sotero, who defines historical trauma as consisting of, "three overarching theoretical perspectives: 1) psychosocial theory, and specifically, the link between stress and illness; 2) political/economic theory, so as to account for structural determinants of health and illness (e.g. power inequities); and 3) social/ecological systems theory, thus accounting for multi-level influences of health and illness."[211] This definition in particular ties into Johnson's scholarship examined in the previous chapter, as he addressed psychosocial, political/economic and social/ecological from a practical theological frame and, I would note, considers power inequities to be an issue prevalent in all three categories. Lance Echo-Hawk, Ross, Lajimodiere, Dunbar-Ortiz, and other scholars of Native American descent all recognize social, historical and intergenerational trauma in various tribal experiences and the

[209] Walter Echo-Hawk, *In the Light of Justice*, 309.

[210] Nathaniel Vincent Mohatt, Azure Thompson, Nghi Thai, and Jacob Kraemer Tebes, "Historical Trauma as Public Narrative: A Conceptual Review of How History Impacts Present-Day Health," *National Institute of Health Public Access*, Soc Sci Med. 2014 April; 106: 128–136, accessed Oct.31, 2018, https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4001826/pdf/nihms569976.pdf.

[211] Ibid., 4.

need for reconciliation using Native American elements of spiritual healing found in restorative justice practices.

Moving to the call for this harm to be acknowledged is salient and relevant to the field of interreligious education. Recognition of harm is a key element of restorative justice, and reconciliation is a theological issue. Having established in earlier chapters the themes from postcolonial studies, this chapter goes more into detail recognizing that intergenerational trauma, identity issues, depression and feelings of not belonging are caused from imposed ideologies of elimination and commodification and perpetually being viewed as foreign or as an enemy. This also shines light on the need to question the issue that intergenerational trauma is absent from the interreligious imaginary, as noted in the last chapter. Acknowledging what has been erased is an important aspect for working with historically marginalized. I argue that exposing these patterns, as articulated by Native American scholars bearing the brunt of social imaginaries that fostered and still foster harm to their communities is important to decolonizing interreligious education.

Walter Echo-Hawk is an attorney and indigenous rights advocate. His area of scholarship and expertise is Native American law, having worked for the Native American Rights Fund for decades. He is a member of the Pawnee Nation who lives in Oklahoma in the Twin Mounds area. He has a vision that Federal Indian law be dictated by the United Nations Declaration on the Rights of Indigenous Peoples. In a former work, titled, *In the Courts of the Conqueror: The Ten Worst Indian Law Cases Ever Decided*, Echo-Hawk exposes the embedded racism of American jurisprudence specifically used to deny Indian peoples of their land and human rights.

In his more recent work, *In the Light of Justice: The Rise of Human Rights and Native America and the UN Declaration on the Rights of Indigenous Peoples,* Echo-Hawk engages a critical analysis that unveils how current Federal Indian law incorporates the notions of conquest colonialism and race. He then

analyzes the United Nations Declaration on the Rights of Indigenous Peoples, and proposes that the Declaration be used as the basis for a new framework for Federal Indian law.

Juxtaposing his analysis of the United Nations Declaration based on a human rights platform, with that of current Federal Indian law with its embedded coloniality of knowledge and being, Echo-Hawk shows the need to shift from what he terms "courts of the conqueror" into a court of justice. Echo-Hawk understands that in order for the International Human Rights Declaration recommendations to become integrated into domestic Federal Indian law, a social movement also needs to happen. He feels that the first step is for citizens of the United States to understand and come to grips with the denial of human rights to Native Americans people. He thinks this is possible because he states Americans are familiar with the rhetoric of human rights due to our Declaration of Independence. He feels the resistance to facing the collective wrongs done to Indians is due to the fact that reparations would challenge our legitimacy as a country. He states the Bill of Rights is an ideal, and the freedoms taken away from Native Americans are the reality. I find this framing salient for the field of interreligious education, as it already knows and understand disparities between the ideals and realities of lived religion. This area, or gap, has already been noted as a crucial concern of practical theology. In the case of interreligious education as defined to include secular and humanist perspectives as axiologies through which to navigate the world, this framing of human rights and secular ideals versus the lived reality is a critical frame as well. Echo-Hawk feels Americans can relate to and work on closing the gap. In a sense, Echo-Hawk's work is a work of practical theology as described by Lartey, using thick description including a critical analysis utilizing the field of law chronicling the denial of Native American rights, then leading towards reparations once discourse happens. Echo-Hawk engages a counter hegemonic vision, strategically using the United Nations Declaration as a form of praxis, viewing Federal Indian law in a prescriptive, I might even be so bold as to say interreligious, interpretation, not based on a theist point of view but using a human rights secular lens of interpretation.

For example, as Lartey provides a theological reflection showing that corrupted power tried to obliterate differences, yet God preferred diversity,[212] Echo-Hawk provides an interreligious reflection using the language of law and secular human rights, showing that corrupted power is embedded in our nations Federal Indian law and court system (by citing multiple historical examples), yet our ideals as a nation prefer human rights for all as stated in our Declaration of Independence. Similar to Lartey's pastoral cycle consisting of "experience, situational analysis, theological analysis, critique of theology and pastoral action,"[213] Echo-Hawk engages an adapted pastoral cycle of experience, situational analysis, secular human rights analysis, and critique of normative law to provide an alternative legal vision or 'pastoral action'"[214] where the UN Declaration principles are applied to the field of law as a just guideline in order to revamp precedents.

The UN Declaration is an example of a polyvocal document created over decades with input from the world's Indigenous peoples[215] as defined by Roger's in the last chapter, "polyvocal- seek(ing) out other voices, especially submerged, ignored or rejected and that are "creative- generating new practices, methods." Just as Lartey utilizes theological biblical exegesis and the pastoral cycle to provide perspectives outside of Eurocentric Christian normatives, Echo-Hawk engages a human rights exegesis and the pastoral cycle to provide perspectives outside of Eurocentric Christian legal normatives that have curtailed human rights for Indians, yet all the while appealing to Americans with an internal sense of the fairness associated with the ideal of human rights for all.

Echo-Hawk's use of the UN Declaration as liberative content is a narrative promoting critical consciousness, not just telling another perspective to the dominant narrative. As applied to domestic law it is intrinsically restorative, empowering dignity in the face of dehumanization. Rather than accept law

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[212] Lartey, *Postcolonializing God*, 3.
[213] Ibid., 5.
[214] Ibid.
[215] United Nation General Assembly, "UN Declaration on the Rights of Indigenous Peoples," September 13, 2007, http://www.un.org/en/genocideprevention/documents/atrocity-crimes/Doc.18_declaration%20rights%20indigenous%20peoples.pdf.

steeped in colonialism and coloniality that has been absolutized and essentialized by Western legal and historical doctrine (coloniality of power and knowledge), Echo-Hawk exposes current law as unjust, and through the creative and narrative art of scholarship and law, establishes how the UN Declaration can be a tool for social transformation with the intent of completely transforming the oppression of the established hegemonic law which Echo-Hawk calls, the "court of the conqueror" throughout his book.

Echo-Hawk also does something else. He enlists the wisdom traditions as a knowledge system that knows how to deal with historical trauma, therefore not only foregrounding indigenous wisdom, but also engaging narrative pedagogy with restorative justice practices for visioning the preferred future, in addition to providing an avenue for revamping domestic law.

Echo-Hawk states that, "discourse is the first step."[216] He defines the word reparation as understood in the field of law as, "the act of making amends," for a wrong committed and restoring or reversing whatever harm, loss or damage was incurred or suffered.[217] He sees restoring human rights for Native Americans as a critical juncture to close the gap between our principles of human rights foundational to our country with our treatment of Native Americans in the courts, denying them rights and sovereignty. Echo-Hawk notes that the court system isn't set up to address collective injustice, and views harm done committed on an individual basis.

Integrating Echo-Hawk's work with the analysis of Johnson and Lartey from the prior chapter, his work fulfills the elements outlined by Lartey such as counter-hegemonic, and strategic, especially the focus on praxis and transformative intent. He also proposes an alternate world view where intentional communal engagement in creativity and vitality are recognized ritualistic forms that help restore imbalances created by transgressions in the past, simultaneously demonstrating critical reflection for social transformation. Echo-Hawk's work has two parts, first, recognition of the collective creative work of the UN Declaration of Indigenous Rights, and second, endorsing use of restorative justice practices

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[216] Walter Echo-Hawk, *In the Light of Justice*, 10.
[217] Ibid.

which can be a form of ritual, or as Lartey describes, integrative participatory events. In addition, integrating concepts from the second chapter on decoloniality and narrative, we see that Echo-Hawk's work fulfills narrative pedagogies criteria of "critical reflection about stories that are liberative, promoting critical consciousness, telling another perspective to the dominant narrative or "narrative art forms … connecting us with the sacred spirit of life." There is much to be explored regarding restorative justice as a form of narrative pedagogy in reversing of dominant history, creating social transformation through engaging symbols and narratives both white and Native Americans can relate to in terms of human rights ideals. Echo-Hawk provides a pathway that is morally inclusive for all, while encouraging restorative justice principles of acknowledging harm, apologizing and taking steps to rectify harm and make things right as part of the healing and reconciliation process.[218]

My largest criticism of Echo-Hawk's work, written when President Obama was held as a symbol of racial progress, is that Echo-Hawk's arguments and sense of hope feel somewhat naive being read during the presidency of Trump and the ruthless assault on human rights of many historically marginalized groups, whether due to gender, race, culture or religion. Yet citing legal precedent established by legal decisions that have referred to the United Nations Declaration acknowledging indigenous human rights, Echo-Hawk pushes for discourse and recognition of Native human rights.

Fortunately, I am not writing about the successful application of the UN Declaration to domestic law as a lawyer, but as an interreligious educator. Given the recent takeover of the judicial system it seems that the educational system and interreligious education in particular has an even more relevant role to play than ever before. This is an interreligious topic. Interreligious education is a form of public theology and education. The field has the opportunity to make the correction to include Native American rights, as a secular theological contribution and needs to expand the interreligious imaginary to include naming past collusion by its omission of Native American rights issues in the realm of interreligious

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[218] Ibid., 271-279.

education. It is time for the field of interreligious education to steward accountability for past harm and erasure partly due to embedded interreligious prejudice.

Walter Echo-Hawk drawing from knowledge about societal trauma, writes that trauma "can be passed down to through the generations when it is left unhealed." This is one of the key points this dissertation is trying to address. What role does the field of interreligious education want to take? By not including it as part of interreligious practice and curriculum are we not complicit in continuing intergenerational trauma? Or might our field take a role of responsibility by acknowledging the need to address societal trauma and compiling scholarship preparing interreligious educators within the field of interreligious education to name, acknowledge and address possibilities of facing it? Otherwise, societal trauma is left unhealed and is still being passed down.

Walter Echo-Hawk writes that symptoms of societal trauma include:

1. A shared sense of shame, humiliation, dehumanization, and guilt;

2. A shared transmission of transgenerational trauma;

3. Health and wellness statistics are often disproportionately negative;

4. The collective psyche is adversely affected;

5. Unhealthy and self-destructive norms, attitudes, and behaviors appear;

6. Violence is directed at and within the group;

7. Shame based traits appear in the culture and individual personalities;

8. Victims are unable to forgive the perpetrator society.[219]

In contrast, Echo-Hawk writes the dominant society has the following symptoms and display of behavior:

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[219] Walter Echo-Hawk, *In the Light of Justice: The Rise of Human Rights in Native America and the UN Declaration on the Rights of Indigenous Peoples* (Golden, CO: Fulcrum Books, 2013), 103. He references Lance Echo-Hawk, Echo-Hawk Counseling. http://www.echohawkcounseling.com.

1. National narratives are grounded in historical distortions and the denial of national wrong doing;

2. It has a Conquest/Conqueror identity;

3. It is a guilt based group;

4. It demonizes and demeans the victimized group to justify national behavior and harbors uninspected racism, prejudice, discrimination;

5. Solidarity is based on commonly held fears and hatreds directed at the victim;

6. It marginalizes grief and suffering in the victimized group; and has a high tolerance for social injustice for that group;

7. It exhibits a repeating cycle of abuse and national aggression.[220]

Every aspect of national narrative advanced for colonial gain, coloniality of power and knowledge, intertwined with systemic injustice figures into the devastating psychosocial, political/economic and social/ecological aspects of being Native American. The narratives also tie in with the disparate statistics of health, violence and poverty suffered by Native Americans and in the symptoms noted earlier by boarding school survivors. Public health scholar Michelle Sotero writes that the link between health and historical trauma is a relatively new area of study with more study needed, but statistics show, "populations historically subjected to long-term, mass trauma exhibit a higher prevalence of disease even several generations after the original trauma occurred."[221] Sotero writing about historical trauma cites the following:

> (1) mass trauma is deliberately and systematically inflicted upon a target population by a subjugating, dominant population; (2) trauma is not limited to a single catastrophic event, but continues over an extended period (95) of time; (3) traumatic events reverberate throughout the population, creating a universal experience of trauma; and (4) the magnitude of the

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[220] Ibid., 103-104.

[221] Michelle Sotero, "A Conceptual Model of Historical Trauma: Implications for Public Health Practice and Research," *Journal of Health Disparities Research and Practice* 1, no.1 (2006): 94.http://www.ressources-actuarielles.net/EXT/ISFA/1226.nsf/0/bbd469e12b2d9eb2c12576000032b289/$FILE/Sotero_2006.pdf.

trauma experience derails the population from its natural, projected historical course resulting in a legacy of physical, psychological, social and economic disparities that persists across generations.[222]

Her work mirrors that of Ross, Lajimodiere, and Echo-Hawk of this chapter and that of Lartey, Johnson, and Sheppard of the previous chapter. The issue is immense.

In conclusion, multiple Native Americans scholars correlate social imaginaries or narratives about them with colonial devastation of their sovereignty as peoples, impacting their health and well-being in every imaginable way. They are clear about what harm has been caused and that it still needs to be acknowledged and addressed or redressed. I argued that their call for this harm to be acknowledged is salient and relevant to the field of interreligious education. Having established in earlier chapters the themes from postcolonial studies, I now want to recognize in detail that intergenerational trauma, identity issues, depression and feelings of not belonging are caused by imposed ideologies, actions of elimination and perpetually being viewed as an enemy.

I argue that social imaginaries and theological justifications that have their roots in white Christian supremacist ideologies created to justify violence towards certain populations impact the ability to navigate interreligious encounters. In particular, how are patterns of violence including patterns of dislocation perpetuated by social imaginaries that contribute to intergenerational trauma still relevant for interreligious encounters? For this chapter I rely on scholarship from Native American activists and scholars. Indigenous communities write, "There is still a need to acknowledge the damage that settler colonialism has done to local tribal nations."[223]

Lance Echo-Hawk has a web presence specifically devoted to teaching reconciliation, based on what he terms reconciliation process group model (rpg), which consist of three axes, the first of which is truth

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[222] Ibid., 94-95.
[223] Indigenous Foundation, University of British Columbia, accessed April 7, 2017,
    http://indigenousfoundations.arts.ubc.ca/un_declaration_on_the_rights_of_indigenous_peoples/.

and listening, rather than denial and isolation.[224] The second axis is change and integration and the last axis is dignity and unity. Unity is defined as peace versus conflict and can be interpreted as internal. This is relevant for a new generation of faith leaders and interreligious educators regarding the movement for Truth and Reconciliation proceedings between Christian denominations and Native Tribal communities. The World Council of Churches Central Committee meeting held in Trondheim, Norway in June of 2016 received the "Resolution on Outcome of the Indigenous Peoples' Conference on Reconciliation Processes and Indigenous Peoples," encouraging all faith communities to recognize, "the ongoing realities of injustice through colonization, militarization, political oppression, economic exploitation, violence against women and children, and landlessness of Indigenous Peoples inform and direct the Pilgrimage of Justice and Peace in their own contexts" and "to support and resource reconciliation processes, both ongoing and emerging, that provide safe truth-telling spaces."[225] Thus, the field of interreligious education and faith communities are called to address systemic injustice and harm endured by various populations as a result of past encounters. Whether reckoning with white settler colonialism and/or constructed social imaginaries (are they one in the same???) that caused harm to tribal peoples, I argue we as interreligious educators and scholars need to realize that we can inhibit or support our field, faith leaders and engaged faith communities by our choice of what we acknowledge and include in our field.

Al Evans, suicidologist, in his work *Chee Chee : A Study of Aboriginal Suicide* notes that understanding suicide in aboriginal people necessitates acknowledging the damage that settler colonialism has caused, otherwise healing is hindered. This view is mirrored yet complexified in Alexander Hinton's afterward in *Colonial Genocide in Indigenous North America.* Hinton, a sociologist

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[224] Lance Echo-Hawk, "Historical Trauma/Reconciliation," *Echo-Hawk Counseling*, accessed Oct.31, 2018, http://www.echohawkcounseling.com/how-rpg-works/.

[225] "Resolution on Outcome of the Indigenous Peoples' Conference on Reconciliation Processes and Indigenous Peoples," accessed April 1, 2017. http://www.oikoumene.org/en/resources/documents/central-committee/2016/resolution-on-indigenous-peoples.

with a research emphasis in genocide, notes that colonial genocide has been a form of "hidden genocide" where history has been written to mask genocide.[226] For example as noted earlier, dominant American history has highlighted 'Indian Wars' rather than injustices of settler colonialism. Hinton challenges the "genocide studies imaginary" which focuses on specific time and place constructs rather than "structural genocide" or "cultural genocide."[227] Whether framed in historical trauma terms, intergenerational psychological terms or genocidal terms, all of these scholars agree that recognition and acknowledgement of harm done is needed. Native scholars, however, don't limit their frame to acknowledgment of harm, but want acknowledgement of their sovereign rights to land taken away from them. These land rights have always existed and are yet to be honored.

Dominant society, or most Americans, see the sovereignty issue of land rights in historical or legal terms. However, Native American's stress that land rights has everything to do with their spiritual practices, which have always been land based, and are still being hindered or outright obstructed. Native American scholars and theologians such as Winona LaDuke, Roxanne Dunbar-Ortiz, George Tinker, Dennis Kelley, Clara Sue Kidwell, Homer Noley as well as non-Native scholars with expertise in Native spirituality such as Joseph Epes Brown, and Michael Oren Fitzgerald, all stress the central importance of specific land considered sacred by various tribes associated with healing ceremonies and prayers, including native plants and artifacts native to those sacred lands.

Canada, it turns out, has initiated such recognition of the harm done by boarding schools although the path was rough and wild. United Church of Canada offered an apology to Canada's indigenous peoples in 1986.[228] Jeremy Bergen, in *Ecclesial Repentance* noted "The church confessed that it 'confused

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[226] Alexander Hinton, "Afterward," in *Colonial Genocide in Indigenous North America,* ed. Andrew Woolford, Jeff Benvenuto, and Alexander Laban Hinton (Durham: Duke University Press, 2014), 327.
[227] Hinton, "Afterward," 330-331.
[228] "The Apologies," *The United Church of Canada: Social Action,* accessed April 10, 2017, http://www.united-church.ca/social-action/justice-initiatives/apologies.

Western ways and culture with…the gospel of Christ' and asked forgiveness."[229] In 1998 the church apologized specifically for its role in Indian Residential schools,[230] however increased pressure and eye witness accounts of murders committed by residential school faculty of indigenous students led to the Truth and Reconciliation Commission of Canada in 2008. Viewing the documentary *Unrepentant: Canada's Residential Schools* is to get a glimpse of the extent of the efforts of certain church officials to keep the atrocities hidden.[231] Thus the 1986 apology was the beginning of a journey that is still unfolding. Bergen chronicles how Native Communities define an apology. Bergen gives the example that "In the native way, apologies are not 'accepted,' they are acknowledged. [This is because] an apology must be lived out if it is to be a real apology."[232] He further notes that a genuine apology be accompanied by actions, a shift of power, and the return of things taken away. Thus, the All Native Circle Conference and a Healing Fund have been established as an ongoing process in Canada.[233] Here in the United States the process has been slow to start. Only in 2009 did President Obama sign the Native American Apology Resolution for past acts against Native Americans. It contains the following clause, "…nothing in the Resolution authorizes or supports any legal claims against the United States."[234] Nor does it specifically address boarding schools. Indigenous voices however have made clear their expectations.

Before I elaborate on Native requests for recognition from faith communities that ran boarding schools, it is important to look at the fact that Christian churches cooperated with government officials to facilitate the policy of Native American boarding schools. Thomas Lorraine McKenney, who served

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[229] Jeremy Bergen, *Ecclesial Repentance: The Churches Confront Their Sinful Pasts* (New York: T & T Clark International Press, 2011), 244.
[230] "The Apologies," http://www.united-church.ca/social-action/justice-initiatives/apologies.
[231] *Unrepentant: Canada's Residential Schools,* December 7, 2013, accessed March 10, 2017, https://www.youtube.com/watch?v=0brD50DIv5Q.
[232] Bergen, *Ecclesial Repentance,* 244.
[233] Ibid., 245.
[234] "President Obama Signs Native American Apology Resolution," *Native Vote Washington.* Accessed April 10, 2017, https://nativevotewa.wordpress.com/2009/12/31/president-obama-signs-native-american-apology-resolution/.

as the first Superintendent of Indian Trade in 1816, was a Quaker and a key figure involved in crafting the Native American policies at that time.[235] Later, during the 1800's the movement to "assimilate" Native Americans grew with the coordination of Protestant churches through the federal government. It wasn't an easy or smooth process, but Henry Fritz in his work *The Making of Grant's "Peace Policy,"* published in 1960, chronicles Protestant involvement including heavy lobbying by Quaker leaders. Although Fritz claims the legislation was primarily to facilitate white settlement of the plains, The Society of Friends and the Episcopal Church endorsed the act when it was passed in 1873.[236] Fritz's book gives a sense of the hostility and prejudice of white settlers towards the Native Americans, and the federal government's stance that settlers needed protection even at the expense of Indian lives, although it was the settlers who were not honoring the Indian treaties. The Society of Friends lobbied against President Grant's proposed military solution and proposed legislation that handed over the Indian Administration to Protestant churches. Although several years in the making, money was appropriated by Congress in 1869 for churches to set up schools to educate Native American children. Although the language of cultural genocide hadn't been developed at the time, the Society of Friends felt that education and assimilation of Indians was preferred over military eradication of the various Indian nations. The end result was that Quakers were a major force in setting up Native American boarding schools throughout the United States and involved heavily in cultural genocide. Additionally, during the "Peace Policy" phase, Congress independently denied the legal status of multiple tribes.[237]

The National Native American Boarding School Healing Coalition (N-NABS-HC) and the International Indian Treaty Council submitted a paper to the United Nations in 2013 titled "The Case of

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[235] "Doctrine of Christian Discovery: A Journey of Healing," *American Friends Service Committee*, New England Yearly Meeting's Racial, Social, and Economic Justice Committee and AFSC's Healing Justice Program, accessed March 10, 2017, https://www.afsc.org/sites/afsc.civicactions.net/files/documents/Handout-Quaker%20Indian%20boardingschool.pdf.

[236] Henry Fritz, *The Making of Grant's "Peace Policy"* (Oklahoma City: Oklahoma State University Press, 1960), 415.

[237] James Carroll, "From Quaker Perspective to Congregational Control," in *Seeds of Faith: Catholic Indian Boarding Schools* (New York: Garland Publishing, 2000), 4.

Boarding School in the United States of America" to build awareness and ask for redress.[238] N-NABS-HC's website notes it was founded by Indigenous Peoples and organizations and its "purpose is to build awareness, develop a strategy, to work towards…appropriate redress from responsible government and church institutions…"[239] This establishes a precedent that applies to interreligious education.

Indigenous understanding of interreligious engagement that includes apology and reconciliation brings up the role of IRE in dealing with social and cognitive justice issues, including traumatic events that have involved one tradition against another. On the United Church of Canada's website, one finds, "The church has learned and continues to learn from Indigenous wisdom and spiritual practices," referring to the statement 'Affirming Other Spiritual Paths.'[240] It seems to me that this form of cognitive justice provides new ground for Christian interreligious understanding. It also embodies what interreligious educators know intimately, that when learning about another tradition, one's own tradition can be enriched, as exemplified by the comment below from the 2014 Truth and Reconciliation Commission Alberta National Event:

> …(W)e have learned that 'good intentions' are never enough, especially when wrapped in the
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> misguided zeal of cultural and spiritual superiority…Thus, we have learned that we were wrong to
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> reject, discredit and yes, even outlaw traditional indigenous spiritual practice and ceremony; in

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[238] Denise Lajimodiere and Andrea Carmen, "The Case of Boarding School in the United States of America," *National Native American Boarding School Healing Coalition*, accessed April 1, 2017, http://cdn7.iitc.org/wp-content/uploads/2013/08/NABSIITC-Sumbission-for-EMRIP-Study-on-Access-to-Justice-and-TRC-February-11-2013-FINAL.pdf.

[239] *National Native American Boarding School Healing Coalition*, accessed April 1, 2017, http://www.boardingschoolhealing.org/.

[240] "Affirming Other Spiritual Paths," *United Church of Canada,* February 18, 2015, accessed April 8, 2017, http://www.united-church.ca/social-action/justice-initiatives/apologies#downloads.

amazing circles of grace, as we have begun to listen to the wisdom of the Elders, we have found our

own faith enriched and deepened. And we are grateful."[241]

Might more be gained by framing interreligious dialogue as seeking to correct historical 'truth' or

misrepresentation of truth? Might moving towards building mutually respectful relationships called

'right relationship' by some Native American elders, processes where history of asymmetry of power is

named and systemic injustices are denounced, be beneficial?

For example, drawing upon Native American theologians and scholars mentioned earlier, such as

George Tinker, Dennis Kelley, Homer Noley, Clara Sue Kidwell, and Joseph Epes Brown, the term

'respect' is viewed through an indigenous synchronous time frame that is intergenerational and directed

to one's ancestors as well as those not born and to all relations, including the earth. This is quite a

cultural difference from Christian understanding of respect within a chronological time frame. Thus, not

only native understanding but cultural context are needed so that Christians can be sensitive to

interpretations of a native worldview. The purpose of probing the native meanings are to challenge

Christian thinkers in how to pay respect to Indigenous elders and ancestors harmed by cultural genocide.

Is there a ritual process that might be created for this purpose? At the least, I am assuming that Native

Americans would welcome epistemic and doctrinal humility from Christians engaging in interreligious

dialogue. More cultural translation about the meaning of language and learning needs to be pursued.

However, I'd like to engage one more source for thinking about redress. Since, as noted earlier by

Bergen, a genuine apology must be accompanied by actions, a shift of power, and the return of things

taken away, the issue of how to make redress also arises.

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[241] Gary Paterson, "United Church Statement to the Truth and Reconciliation Commission Alberta National
        Event," Edmonton, Canada, March 27, 2014, in "Affirming Other Spiritual Paths," *The United Church of*
        Canada, February 18, 2015, accessed April 8, 2017, http://www.united-church.ca/social-action/justice-
        initiatives/apologies#downloads.

For an exploration, I am turning to Winona LaDuke's book, *Reclaiming the Sacred* as I believe she paves the way for recognition of Native Americans' agency and ways that Christians might work in support of various tribal nations. Although her book is not geared towards unveiling harm done by Native American boarding schools, it is designed to document various ways that Native communities have suffered. LaDuke cites the Dawes act of 1887 when 118 reservations (collectively owned) were divided into 80 acre plots (that Indians could sell as their private property),[242] to the Indian termination clauses that quoted, "freeing them (the Indians) from federal supervision and control" which meant starving them while no longer giving them any allocations or food,[243] or federal relocation programs. In addition to boarding schools, purposeful negligence due to consistent breaking of treaty commitments and the impact of Western ways has unleashed tremendous decimation and harm to their ancestors, lands, relations, and communities. Although a list of atrocities that Native American communities have suffered, I think the list can be made into possible ways of redressing past injustices. LaDuke's list provides multiple ideas for reclaiming the sacred and how they might be translated into reconciliation proposals. This too is a form of narrative pedagogy, turning historical instances of injustice into opportunities for redress. Since apology by white communities is not enough, and already too many emptyhanded apologies have been given to Native American communities throughout the centuries in our nation's history, a genuine form of reparation is needed. If we are not in a position to give them back their land, since we contributed to cultural genocide as faith communities, it seems fitting that in moving forward we need to at least contribute to cultural restoration of Native American communities.

A working relationship with a Native American community is a primary aspect of involvement in a specific TTRR process. Another aspect includes a historical educational component, so that citizens of the USA are aware of and know of the mass genocide of Native Americans following the Gold rush of

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[242] Ibid., 51.
[243] Ibid., 52.

1849. What actions might be taken to atone for local history? Acknowledging narratives that Native American issues are related to the actions of certain faith communities does not change the fact that the white settler population has benefitted from displacement and genocide of local Native Americans. This provides an opportunity to bring attention that there is a worldwide invitation to churches and faith communities belonging to The World Council of Churches from Indigenous communities to recognize and take action for past wrongs as mentioned earlier. For social rectification, there is still a need to acknowledge the damage that settler colonialism has done to local tribal nations. Since, as Christian faith communities, we contributed to cultural genocide as a faith group, in moving forward it seems fitting as redress to contribute to cultural restoration of Native American communities. To give a sense of the displaced tribal issue in California, the California Court Appointed Special Advocates for Children (CASA) website shows the following California Tribal statistics:

- California is home to 107 federally recognized Tribes
- More Native Americans live in California than in any other state
- Furthermore, the majority of the Native Americans living in California are from tribes located outside of California[244]

Engaging with local tribes it would also be necessary to determine if they would prefer some sort of TTRR, or some more informal process of learning the realities of their displacement, or not. It would require understanding what parameters they would set for our support. Faith communities must prove themselves trustworthy and be willing to not dictate next steps. As an example, in the documentary "Two Rivers," which takes place in Washington state where local white land owners started learning about the local tribe that had been displaced, it took five years of ongoing conversation, sharing of grief, and forming deeper relationships that acknowledged the pain of what the local tribal members had experienced, before they moved forward together in hosting a powwow to bring the issue to the attention of the larger community. In fact, the website about the documentary states that before Native spiritual

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[244] "Native American Children and Youth," California CASA, last modified 2016, accessed April 1, 2017, http://www.californiacasa.org/tools-resources/volunteer-resources/native-american-children-and-youth/.

elders were willing to connect the whites with the local tribal people they stipulated that, "The whites must be willing to set aside instincts toward rigid, goal-driven agendas. They must consider using Native ways, which are non-linear, more open hearted, and spiritually grounded. They must be willing to accept Native leadership, listen to the Natives' stories with open minds and hearts, and respond honestly from their own hearts, instead of with their intellects or egos." This stipulation beautifully describes engaging knowledge systems outside of Euro-American theology. Since the central core of interreligious learning is relational learning, promoting the important of learning out of the bounds of one's own tradition is salient. Developing relations with local tribes is the actual interreligious engagement needed for any future interreligious event that might unfold from the encounter.

I am aware that the responsibilities of developing sensitivity in the public imagination to settler colonialism, and being willing to be involved in a TTRR process are of great importance and also a benefit to all. Given the intergenerational nature of settler colonialism, and impact of boarding schools, federal laws etc, interreligious education is a precursor to moving into establishing right relationship, possibly including truth and reconciliation processes, as faith communities or members of communities become informed. Without education, awareness is hindered in going forward. The field of interreligious education has the potential to make a significant contribution by engaging critical examination of social imaginary constructs imposed on historically marginalized populations and their impact and by acknowledging harm. Interreligious education has the opportunity to redefine inclusion not simply as welcoming of "diversity" but as raising awareness of power dynamics and the need for restructuring power distribution that addresses social, historical and intergenerational trauma. We have an opportunity to leverage our support as a field, preparing new interreligious educators and a new generation of schollars in responsible handling of the issues that were erased from our field in the past.

Chapter 5 Interreligious Unveiling and Incorporating Multicultural Religious Education: What does reversing ideologies of white supremacy, in specific reversing theologies of white supremacy within interreligious education, entail ?

The focus of this chapter is exposing and reversing ideologies of white supremacy within interreligious education. I begin with the work, *The Sin of White Supremacy* by practical theologian Jeannine Hill Fletcher because she examines and unveils the mechanism that perpetuates ideologies of white supremacy, what she terms the, "pattern of theo-logic of white supremacy."[245] Hill Fletcher argues "race discourse was underwritten by Christian theology."[246] I then draw from the work of constructive theologian Eleazar Fernandez focused on addressing cultural diversity and racial justice to counter embedded racialization of different cultures, skin colors, and religions. I draw from the works of feminist theologian Kwok PuiLan, because she is the one that ignited my thoughts of expanding interreligious education. In her work *Postcolonial Imagination and Feminist Theology* she embarks on a journey of possibility, examining theology with a postcolonial lens, thus paving the way for rethinking the interreligious imaginary. In addition, in her work, *Globalization, Gender and Peacebuilding: The Future of Peacebuilding,* she addresses those traditionally marginalized by interreligious dialogue and complexifies the field including acknowledging Orientalism and religious difference. Since theologies of religions and more recent offerings of theologies of hospitality do not necessarily involve taking responsibility for harm done to populations due to Christian practices being interwoven with Western cultural domination and epistemicide, I have also included recent scholarship and insights from pastoral theologian and scholar Dwayne Bidwell's 2018 book, *When One Religion Isn't Enough.*

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[245] Jeannine Hill Fletcher, *The Sin of White Supremacy: Christianity, Racism, and Religious Diversity in America* (Maryknoll, NY: Orbis Books, 2017), 27.
[246] Ibid., 47.

In her work, *The Sin of White Supremacy*, Hill Fletcher examines the connection between Christian supremacy and White supremacy. Hill Fletcher is transparent about her location. She is a privileged white cisgendered Christian who serves as faculty director of a service learning center at Fordham University. She shares that in her experience most students of privilege view their service work as a form of charity with no true understanding of how racialized legislation has impacted the economic injustice that they encounter in their work. She articulates the details about her white habitus, noting her white circle of friends, gaining her voice in a white church, and working in a predominately white institution with white faculty. Her elaboration of her location provided me with realizations about my own location which differs significantly from hers. For the record, it feels appropriate to note that, although I am also a white privileged cisgendered woman, I did not find my voice in a white church, but in shamanic practices, specifically northern European Sami practices. I did not have theological conversations predominantly with other cisgendered whites, but engaged in theological conversations during my masters program predominantly with people of color and/or LGBTQI students and in my doctoral program interacted with a number of international theology students. At the urging of my master's advisor, I studied predominantly with faculty of color in graduate school providing insights and experiences in my theological education that I would not have had otherwise. I am also aware this diversity of experience has provided me with empathy for many situations I otherwise would not have recognized. Hill-Fletcher is quick to note the limitations of her theology informed by white insulation, but she is also aware of the limitations of her students' ability to see the larger aspects of systemic injustice. She writes that they see themselves as being "good White Christians" doing service work.[247]

Drawing on the work of sociologists Omi and Winant, adapting their scholarship developing racial theory and the concept of the 'racial project,' she introduces the reader to what she calls the religio-racial project, examining the role of theology in American history. Her main objective is to shine light

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[247] Ibid., x.

upon the link between current disparities and "generational dispossession legislated in America's past," in order to move "good White Christians" beyond charity thinking to transformative thinking, regarding our nation's unjust social structures as issues that belong to them and not just the problem of "underprivileged communities."[248] She shares that the impetus to write the book, came from her experience that most undergraduate students engaging service work see the problems as inner city problems but not as their own. Her goal to shine light upon current disparities as an outcome of the religio-racial project also involves calling on "good White theologians" to acknowledge the role theology played in creating the narratives that justified this dispossession as "ordained by God."[249] Her methodology draws from the field of history, highlighting the intersection of theology, academia and legislation, documenting our nation's Christian supremacist justification for racialized legislation. Quoting college and university professors, as well as legal arguments used in legislation denying citizenship to immigrant applicants, Hill Fletcher exposes familiar patterns of moral exclusion due to immigrants' religion or culture being racialized, or their very being being racialized. She notes that, "the immigration debates of the late nineteenth century provide evidence of how religion and race have functioned as twin imaginaries that have indelibly shaped the American landscape."[250] Hill Fletcher's numerous examples display time and time again that, "race discourse was underwritten by Christian theology," and fostered according to her, "…racializing immigrants as permanently alien" which mirrors the work of Quijano in an earlier chapter. One example she cites is a Chinese immigrant whose application for citizenship was rejected based on the view that they were seen as diluting America as a White Christian nation, illuminating one aspect of Quijano's concept of colonially of power and knowledge.[251] Hill Fletcher names Christian supremacy and White supremacy as the two pillars of the religion-racial project and convincingly defends that, "The theology of Christian supremacy gave birth

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[248] Ibid.,
[249] Ibid., x.
[250] Ibid., 2-3.
[251] Ibid., 2.

to the ideology of White supremacy."[252] She postulates that in order to undo White supremacy our nation will need to reveal and reverse the patterns that engaged a theology of Christian supremacy. This task necessitates taking responsibility for the missionary stance of "fulfilling a Christian destiny for all" embedded within our nation's past. Hill Fletcher also addresses how colleges and institutions of higher learning played a major role acting as "imperial instruments"[253] charged with preparing theologians to further the task of expounding on the supremacy of Christianity, or crafting Christian reasoning to justify slavery, significantly informing the making of government policy. To insure that her reader understands the intersection of science, theology, and economics and their use in fomenting legislation encoding systemic injustice, Hill Fletcher exposes the very institutions and people that created knowledge systems (including the science of racial hierarchy) who themselves benefitted from the labor of slaves and economic injustice based on the theo-logic of White supremacy.

In the second half of Hill Fletcher's book, she challenges Christians to fulfill their role as people called to love. Her argument employs eschatology and salvation from a liberation theology point of view. Salvation defined as not merely about belief, but salvation defined as healing that makes people whole and includes integrating them back into community, as in the works of Jesus.[254]

I immensely appreciate Hill Fletcher's work aimed at exposing the connections and laying the foundation for dismantling the legislation that contributed to the religion-racial divide, however, I have one major concern with Hill Fetcher's work. Hill Fletcher uses the term 'witchcraft' to expose the reality of the White Christian supremacist project that succeeded in implementing social injustice. While I appreciate that she was trying to call out White Christian supremacist projection and place it back on them, unfortunately, by using the term 'witchcraft' in a derogatory fashion it can be argued that Hill Fletcher replicates the stereotypical prejudice. Adapting Phyllis Sheppard's critique addressing, "the

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[252] Ibid., 5.
[253] Ibid., 9.
[254] Ibid., 170.

invisibility of lived raced bodies" and how to correct this invisibilizing aspect of … without "reproducing the negative cultural reproductions of raced experiences," I want to address White Supremacist prejudice without reproducing the negative cultural reproductions of demonizing gendered folk medicine. As a person who lives in Santa Cruz county where covens of witches do earth justice work on an ongoing basis, and as a interreligious educator sensitive to multiple world views including those of non-Christians, it seems to me that Hill Fletcher does not fulfill the criteria noted by Phyllis Sheppard, as the text does not correct the social narrative of demonizing witchcraft.

As Echo-Hawk reveals Federal Indian Law as embedded systemic injustice, Hill fletcher reveals flaws of our democratic system due to the theo-logic underpinning much of the legislation that created moral boundaries between white Christian land owning citizens and people of other cultures, religions, and racialized being. Hill Fletcher's work is affirmed by and aligns with scholarship by Troy Richardson, an American Indian and Indigenous Studies professor. Richardson draws from decolonial scholar Quijano to recognize that "race is a Eurocentric knowledge"[255] and that the concept of race was key to establishing coloniality. Although Hill Fletcher does not use the term coloniality, she is clear in her goal to educate in a manner that dismantles oppression as well as dismantling oppressive education that allows such oppression to remain unrelated to one's own reality. Richardson, drawing from Friere, defines oppressive education as education that doesn't dismantle systems of oppression. This is a central tenet to my argument for countering oppression by expanding the interreligious imaginary. Richardson, again drawing from multiple decolonial scholars, notes that "symbolic racist sentiment that teachers receive from broader socio-cultural milieu reveal the continuing regulating force of coloniality in contemporary educational relationships which dehumanize African American and other minoritized youth."[256] There is much to explore here in regards to the interreligious education context. I will return to

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[255] Troy Richardson, "Disrupting the Coloniality of Being: Toward De-colonial Ontologies in Philosophy of Education," *Studies in Philosophy and Education* 31, no. 6 (2012): 541.
[256] Ibid., 540.

this concept when engaging the work of Eleazar Fernandez, but for now I would like to highlight the example in chapter two when we saw Islamic studies racializing Muslims. This is a clear example of "symbolic racist sentiment that teachers receive from broader socio-cultural milieu" that is pertinent to interreligious education. Whether decolonial scholars noting the connection between the construction of race and objectifying those of other faiths or being deemed inhuman when identified as having no faith, or Hill Fletcher pointing out the ongoing practice of racializing anyone due to the religio-racial project that encodes deny their rights in law, the intersection of the construct of race and religion are deeply problematic.

As noted in chapter three, understanding which practices support resilience of historically oppressed peoples with forced, denied, or chosen multiple religious identities through multireligious and interreligious communal practices is salient to the field of interreligious studies. Therefore I have chosen to include Dwayne Bidwell's recent work, *When One Religion Isn't Enough: The Lives of Spiritually Fluid People.* In it he proposes a new way forward in interreligious education through fostering inclusion of multiple religious persons. Locating himself as spiritually fluid, a Presbyterian minister and Buddhist practitioner, as well as scholar of pastoral care and himself a pastoral counselor, Bidwell notes the isolation some people encounter from being what he terms spiritually fluid. He states that some of his goals for the book are to "raise awareness.. for more complex understandings of religious multiplicity among scholars, religious leaders and spiritually multiple people," in order to improve the lives of those with complex spiritual identity.[257] He states his criteria for his work is the "promotion of abundant life, the relief of suffering, and cure anima (or the cure of souls)."[258] His methods include narrative research and auto ethnography with the intention of identifying theoretical constructs to help build understanding as well as convey meaning for those living spiritually fluid lives.

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[257] Dwayne Bidwell, *When One Religion Isn't Enough: The Lives of Spiritually Fluid People* (Boston: Beacon Press, 2018), 150.
[258] Ibid., 151.

Although I find his research and general categories helpful regarding inheriting multiple religious belonging or choosing multiple religious engagement, or multiple religious identity based on invitation from the mystery and I appreciate other insights that align with what he would categorize as my own collaborative spirituality, I find Bidwell's most important insights in the form of his emphasis on offerings to the field of interreligious studies. He describes, "new ways of talking about religious multiplicity" by introducing shared language categorizing the "conceptual pathways to religious multiplicity,"[259] and he also proposes, "focusing on strategic religious participation rather than on belief or belonging…" as religion is traditionally defined by western academia.[260] These two points are important distinctions, one focused on furthering the field by recognizing various ways people relate to religious multiplicity and the other on how they participate in or engage religious multiplicity rather than being defined by belief or belonging. Bidwell feels these points help reframe the dynamic aspect of change in peoples lives and how people adapt accordingly with their religious expression. He writes that, "How we respond to spiritual fluidity shapes the future of religion and spirituality in the United states and beyond; a curious and welcoming stance not only is preferable but also will lead to the best possible outcomes."[261] As a pastoral theologian, he also feels that as more people voice their spiritual multiplicity, more acceptance of them will follow. Unfortunately, as much as I would love for this to be the reality, I feel that Bidwell is exhibiting a bit of white liberal privilege that is blind to the harshness of reality and the ways that racializing continues to morph over time. Bidwell, defines multiple religious belonging according to individual experiences, but not according to power. For example, I am someone who falls into his "collaborative spirituality" category, in my case invited by Spirit to walk the path of mystical experience in vivid imagery understood in shamanic practices and in mythical and depth psychology as a tool for transformation that opens and nourishes a relationship with the natural world

[259] Ibid., 34.
[260] Ibid., 75.
[261] Ibid., 136-7.

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not possible in the same way within my Western Christian upbringing. While feeling gifted internally from engaging these practices, I received tremendous backlash even so far as social prejudice against shamanic practice being exhibited as a proposed reason to deny me custody of my children, in a child custody battle with my ex-husband in 1997. His lawyer's first statement to the judge in court was, "Are you aware that Ms. Frediani is a practicing shaman?" Even though I did not at that time, nor have I ever used the label of 'shaman' to describe myself, my multiple religious belonging has cost me many relationships and precipitated various misunderstandings. While custody was eventually awarded primarily to me due to the custody counselor clearly stating in court she awards custody to the parent that allows their children to emulate both parents, it hadn't prevented me from experiencing the terror of facing the possibility that my children might be taken away from me because of being labeled an unfit mother due to my spiritual orientation and practices. I was aware that in a different state or county, or if I were a Native American mother, a very different outcome could easily have happened.[262] While I make no apology for engaging in practices that enhance my understanding of an earth in need of healing and in practices which have deeply enhanced meaningful relationships with ancestors and the spiritual realms, I also have learned to remain silent in many circumstances. Yet, like Bidwell, in the role of a chaplain I have been invited to perform different spiritual practices incorporating my shamanic knowledge especially when working in Arkansas serving African American families fluid with African traditional practices and in the Monterey County Jail with Native Americans. I know first hand Bidwell's concerns and the isolation he refers to, yet my experience has also shown that even if we give more voice to spiritual multiplicity, that doesn't necessarily serve to eliminate power inequities or to reverse racializing practitioners of other religions. I concur with Bidwell that, "We embody spirituality;

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[262] Craig Phillips, "Filmmakers Seek the Truth in Eye-Opening Story of forced Native Child Separation" *Public Broadcasting System*, Oct. 29th, 2018, accessed Dec. 15, 2018, http://www.pbs.org/independentlens/blog/filmmakers-seek-the-truth-in-eye-opening-story-of-forced-native-child-separation/. Review of Dawnland, a documentary on Maine's Wabanaki-State Truth and Reconciliation Commission on recent decades of Indian children removal by the state of Maine.

we don't just believe it,"[263] and I also understand that harm occurs to spiritual fluid people living in our society which privileges singular religious identity and belonging as normative. Bidwell's scholarship highlighting this form of harm contributes to my defending the need to expand the interreligious imaginary. Bidwell, as a Presbyterian minister, writing to his field of pastoral caregivers, defends his work invoking Christian symbolism appealing to Christian orthodoxy, stating that when Christian supremacy or any religious supremacy diminishes the "fulness of life" for people living another tradition,[264] that Christians have transgressed. Yet, I wonder what do those without white male Christian privilege stand to lose or gain in sharing their multiple religious belonging? This is the question relevant for those populations targeted for incarceration and systemic injustice. This also leads to my appreciation for Bidwell's reference to scholarship regarding biracial and multicultural people who embody multiplicity in non-religious ways and how that research shows these people have "more creative, flexible and open-minded ways than general populations."[265] However, I have a concern regarding Bidwell's suggestion that mono religious identity becoming marginalized might be a good thing (if systemic injustice is still perpetuated). I assume it might just give some mono-religious adherents one more reason to feel victimized by a society that they feel continues to marginalize and minoritize their white singular sense of belonging. I will return to this thought about white privilege displaying the logics of white supremacy and white supremacist thinking of being victimized shortly. However, Hill Fletcher's work interrogating mono-religious ideology embedded within secular culture as the law of the land brought about by the religio-racial project, provides evidence that mono religious identity becoming marginalized doesn't solve systemic injustice.

In my experience, some of the mostly Latino men of color in the jail are the most vehement about mono-religious belonging, although others openly share they are inheritors of multiple religious

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[263] Bidwell, *When One Religion*, 138.
[264] Ibid., 151.
[265] Ibid.

practices. Internalized coloniality may be operating due to the Catholic church's open opposition to syncretism. Yet separately, some men who self-identify as Catholic express frustration that they are challenged about their being considered Christian. They share that they are bombarded daily with questioning of the validity of their claim to be Christian because of the practice of praying before Mary. Besides white supremacist materials and prosperity gospel materials, there is a loud Protestant movement and contingent that is rampant in the jail that is also very vocal about Catholics not being Christians. I have always thought of this primarily aimed toward inmates of Latino descent due to historical anti-Catholic sentiment and more recent misinformation and ignorance about intercessory prayer (prayers to God through Mary as Queen of Saints being interpreted as praying to Mary as a God). Yet I am questioning now how much racialization of Latinos has to do with it. How is the religio-racial project happening in these men's lives currently? There are several points here. One point is that my experience in the jail has shown that due to the need to survive oppression, whether due to Catholic indoctrination, power struggles inside the jail, white supremacists' narratives, or some other factor, sometimes the men most vehement in claiming mono-religious identity are those with inherited multiple religious belonging. Asking them to be more vocal about their practices would set them up for backlash by the general jail population where white supremacist thinking is alive and well. This dynamic is a possibility in the college classroom as well.

I believe addressing the religio-racial project is a pressing and serious issue of our time, as it represents one current aspect of coloniality of knowledge and being. Therefore, I want to include a conversation that occurred at a Comparative Approaches to Religion and Violence Unit session titled, "From Love to Hate to Violence: How Churches Do (And Deny) Their Roles in Homophobia, White Supremacy, and Xenophobia" at the American Academy of Religions conference in Denver 2018. Primarily the conversation revolved around the ways that white supremacy and white nationalism have morphed into mainstream society. Damon Berry, religious studies scholar with a research focus on white

nationalism, noted that his work is focused on "the role of religion in …white nationalism."[266] His work follows a similar trajectory of the work of Hill Fletcher exposing white supremacist patterns. Berry's work chronicles how, borrowing Hill Fletcher's phrase, the religio-racial project continues with a new twist including a "pan-European ethno-nationalism committed to the survival of the imagined global white racial community… rejecting historical connections to racist Christianity in favor of a new Odinism, racialist Paganism, and other Euro-Aryan ideologies that are providing 'spiritual' foundations for the larger goal of 'white racial survival.'"[267] It seems that the secularization of Europe has been unable to divorce itself from white supremacist and racializing patterns whether Christian supremacist or racialist forms of new religions. Abandoning affiliation with historical Christian centric identity and even fostering anti-Christian thinking have not reversed the religio-racial project embedded in European law nor reversed the trend of identifying with racialist forms of current white nationalist thinking. In my opinion, this work provides yet another example of why understanding coloniality of power and knowledge are crucially important in reversing white supremacist ideologies.

The scholars participating in the Comparative Approaches to Religion and Violence Unit, Rebecca Barrett-Fox, Damon Berry, Sara Kamali, and Sophie Bjork James, also noted other aspects of coloniality of being and knowledge. Sophie Bjork James' research on LGTB bias within Christian groups noted that these groups defend that they are "free of ill will" even as they focus their efforts to marginalize the LGBT community through democratic policy. Bjork James stressed that Christian LGBT bias, needs to be defined by harm and not by hatred. The point was continually raised by these scholars that white nationalists do not identify with being racist, but that white nationalists have constructed a sense of victimhood which animates the anti- LGBT rights movement. The scholars also noted that white

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[266] Damon Berry, "Our Race is Our Religion: Religious Tolerance in American White Nationalism," (presenter, American Academy of Religions Annual Conference, Unit session Comparative Approaches to Religion and Violence titled, "From Love to Hate to Violence: How Churches Do (And Deny) Their Roles in Homophobia, White Supremacy, and Xenophobia," Denver CO, November 20, 2018).

[267] Damon Berry, *Blood and Faith: Christianity in American White Nationalism* (Syracuse, New York: Syracuse University Press, 2017), website: Syracuse University Press, 2017, accessed Nov. 25, 2018, http://www.syracuseuniversitypress.syr.edu/fall-2017/blood-faith.html.

nationalists view anti-discriminatory politics as being defined by and imposed by the federal government. So there is a complete projection of the discriminatory nature away from systemic injustice to the perceived victimization of white nationalists. Again we have moral inclusion/exclusion at work and the creation of an "other" which authorizes harm done. The last point of their conversation I want to bring into this conversation is that their research on white supremacists and white nationalists stressed how rampant white nationalist/white supremacist materials are in our nations prisons. They cited an example of an inmate who evangelized white supremacist thinking in prisons, spreading a racialist Odinism from prison to prison. Odinism has been co-opted by white supremacy, such as Thor's hammer being used as a sign of white supremacy and not just a symbol of traditional Odinist beliefs of the people of Iceland, demonstrating the complexity of the issue of multi diversity and ethnic heritages. I wonder how does one differentiate racialist tendencies among spiritual fluid people? It seems that another aspect of cultural appropriation is possibly white nationalists that racialize traditional religion to perpetuate white supremacy. However, focusing on the goal of this chapter to reverse white supremacist ideologies within IRE, Damon Berry, expressed clearly that what is needed is an analysis of entrenched institutional racism and until that is done white nationalist groups will always have a platform.[268]

It is important to note that major points from Bidwell's book, combined with major points from the Comparative Approaches to Religion and Violence Unit session, affirm and reinforce Hill- Fletcher's points as to the importance of educating to counter oppressions, including analysis of entrenched institutional racism. This is also one main point of decolonial scholars, rather than viewing colonialism as an event or series of events throughout history, colonialism ushered in the establishments of patterns (coloniality of knowledge and being) being applied in new ways constantly. These examples mentioned above provide a sampling of the complex ways coloniality of power and knowledge are presently being perpetuated.

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[268] Damon Berry, "Our Race is Our Religion."

This theme of educating to counter oppressions or analysis of coloniality of knowledge and power being applied in new ways, is also addressed by constructive theologian Eleazar Fernandez, in his edited work *Teaching for a Culturally Diverse and Racially Just World.* Like Hill Fletcher, his experience as a Christian educator in the USA lead him to write. However, his topic is primarily about the issues facing scholars of color including faculty in theological institutions and the need for systemic change for culturally diverse and racially just teaching. Although Fernandez's comprehensive list for addressing systemic change in institutions is geared for scholars working in theological institutions, I am borrowing his list and applying it to the field of interreligious education given its emphasis on culturally diverse and racially just education. Fernandez names what he terms "benchmarks for institutional change" including courses, classes, programs, community, a library with resources, proactive outreach, retention, communications, Board of Trustees, administration, academic guilds, "that reflect cultural, ethnic, and religious diversity."[269] I bring this work up because, primarily drawing from the experiences of scholars of color working in theological institutions, Fernandez seeks to highlight and critique "the hegemonic and homogenizing power of the Enlightenment paradigm and the dominant white culture" through examining the roles of the landscape, teacher, student, curriculum, pedagogy, institutional life and governance, and views of allies in theological education.[270] He brings up the same point as Phyllis Sheppard, noting the need to create curriculum without reproducing the assumptions of dominant culture.[271] For example, Fernandez includes a chapter by religious educator Furitaka Matsuoka addressing the need for theological institutions to acknowledge the deep pain of racism. Although Matsuoka's thesis involves the creation of a theological Bill of Rights designed for intraChristian diversity as well as religious diversity as a correction for our nation's past, Matsuoka's question to

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[269] Eleazar Fernandez, ed. *Teaching for a Culturally Diverse and Racially Just World* (Eugene, Oregon: Cascade Books, 2014), 4-5.
[270] Ibid., 8.
[271] Ibid., 10.

theological educators is "how do we think about race theologically?"[272] I would like to adapt his question to, how do we think about race interreligiously? Or perhaps even to, how do we think about intersectionality interreligiously? Matsuoka's indictment of theological education that has erased pain inflicted upon POC and treats diversity by offering "inclusion" rather than genuinely valuing the presence of POC for their professional contributions is equally applicable to the interreligious classroom as a place of embodied diversity. Matsuoka outlines that first we must face our race history, second acknowledge the pain of racism, third restore dignity, and last assist in the rehabilitation.[273] Matsuoka, as a Christian scholar and person of color writing to all Christians, frames reconciliation work as the work of Christ, and although the text is Christian-centric it reiterates points similar to those brought up by Echo-Hawk, facing our race history, and acknowledging the pain. Although restoring dignity is a troubling framing of agency, I appreciate Matsuoka's emphasis on the multiple phases of truth telling needed to rectify theological education. His comment, "The world of theological education demands a just future through truth telling,"[274] could easily be adapted to "the world of interreligious education demands a just future through truth telling" regarding the themes of facing our race history, acknowledging the pain, restoring dignity and assisting in rehabilitation of negation of life, in alignment with the thesis of this dissertation. Other contributors to Fernandez' work thicken the descriptions needed for fulfilling a just future of theological/interreligious education such as religious educator Mai-Ahn Le Trans' calling for curriculum that explicitly exposes "the vestiges of marked bodies as racial texts." Contributing as an ally, practical theologian Nancy Ramsey writes about the need for a "commitment to deconstructing the effects of white supremacy otherwise contributing to reproduction of white privilege." These religious educators and scholars of color from multiple backgrounds brought together by Fernandez stress the need to face our race history, echoing Echo-Hawk, Berry, and Hill

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[272] Fumitaka Matsuoka, "Theological Education of Not Yet," in *Teaching for a Culturally Diverse and Racially Just World*, ed. Eleazar Fernandez (Eugene, Oregon: Cascade Books, 2014), 28.
[273] Ibid.
[274] Ibid., 29.

Fletcher. Fernandez highlights these voices specifically to address the multiple levels needed to change institutional racism within theological institutions and I feel these voices provide the field of interreligious education with valuable insights.

Eleazar Fernandez also integrates some insights into multitude and commons that I would like to address. In an earlier scholastic work, in a chapter titled, "Global Hegemonic Power," Fernandez advocates for acknowledging the differences of the racialized, diasporized and gendered communities without essentializing them. He calls for coalitional movement making and "transformative praxis" while honoring the need for "differential and oppositional tactics" in order to counter global hegemonic power.[275] He names this "the concept differential-oppositional coalitional praxis of transformation."[276] Like Kwok's scholarship he is aware that systemic injustice impacts the human psyche and is networked through systems of power be they economic, political, educational or "patriarchal gendered relations and hierarchal power relations."[277] He draws from the work of Negri and Hardt regarding empire to elaborate how violence is used by the state to perpetuate hierarchal power relations even though the power relations are not bound by nation states as earlier versions of imperialism and empire. Fernandez notes it is important to recognize this network power and to understand how hegemonic power functions today. One of Fernandez' main points is that the multitudes consisting of the racialized, diasporized, and gendered communities are composed of differences that cannot be homogenized, yet share countering hegemonic oppression as their common experience. He credits Homi Bhaba with articulating that the breadth of critical theories speaks to what we have to gain by listening to those bearing the brunt of systemic injustice. Fernandez quotes Donna Harroway, that these subaltern perspectives "are least likely to allow denial of the critical and interpretive core of knowledge. They are savvy to modes of denial

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[275] Eleazar Fernandez, "Global Hegemonic Power, Democracy, and the Theological Praxis of the Subaltern Multitude," in *Wading through Many Voices: Toward a Theology of Public Conversation,* ed. Harold Recinos (Lanham, Maryland: Rowman & Littlefield Publishers, Inc., 2011), 53.
[276] Ibid., 54.
[277] Ibid., 55.

through repression, forgetting, and disappearing acts - ways of being nowhere while claiming to see comprehensively."[278] For me there are important elements for interreligious education to consider in terms of multitudes and singularities that share countering hegemonic oppression as their common experience while being quite different and having particular experiences. It is also an important aspect of the populations targeted for mass incarceration and systemic injustice. Fernandez also notes that acknowledging difference is not the goal, but quotes Angela Davis to explain that difference is, "a point of departure and a method for transforming repressive and antidemocratic social circumstances."[279] This provides a central tenet of coalitional-oppositional praxis. This also provides insight into how Fernandez thinks in terms of theology. He goes on to note, "The subaltern religious multitude is one of the singularities that make up the multitude and, like other subaltern multitude, has developed consciousness and ways of knowing that are alternative to imperial discourse…a theology that challenges hegemonic practices."[280] He elaborates they are found, "in the works of black, Hispanic, mestizaje/mulatez and liberation-postcolonial theologians." Thus, the scholars I have focused on for the purposes of interreligious education are those whom offer theology that challenges hegemonic practices, by calling for addressing harm done to particular communities by systems of power. Fernandez is clear that the various forms of oppressions are distinct yet interconnected.

Kwok PuiLan starts out her work Postcolonial Imagination and Feminist Theology acknowledging the legacy of Edward Said's intellectual contributions critiquing colonialism as well as noting the debate over the term postcolonial. Whether applying the term postcolonial temporally, socially, culturally, politically, or discursively, Kwok credits Said as having opened the door to analyzing colonial discourse in multiple fields of study. She defines postcolonial imagination as, "a desire, a determination, and a

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[278] Ibid., 57.
[279] Ibid., 58.
[280] Ibid., 59.

process of disengagement from the whole colonial syndrome, which takes many forms and guises."[281] She is naming the process of decolonizing theology, although she does not use the exact phrases, "colonaility of being and knowledge" coined by Quijano. She articulates a breadth and depth of knowledge regarding the ways that colonialism, whether in the form Said's examination of Orientalism in French and British scholarship or her own elucidation of what she terms the German Orientalist tradition, used discursive scholarship about the Orient which impacted the field of theology. She identifies growing up in Hong Kong under British colonial rule aware of her Anglican and Eurocentric theological education, and mentions the difficult work of unlearning. Her examination of the complicity of Eurocentric scholarship with colonialism aligns with Said, Quijano, Echo-Hawk, Hill Fletcher and other scholars mentioned previously. Although I am a fledgling compared to Kwok, I am inspired by her "critical interrogations of the formation of the disciplines"[282] which is really what I am hoping to contribute regarding IRE. She is clear about the need for scholarship that accounts for "gender, religion and colonialism"and "exposing ideology of colonialization in Western traditions (modernity)" which echos decolonial goals.[283]

Specific to aspects of the field of Interreligious Education, Kwok cites Diana Eck's definition of the term pluralism as "the active seeking of understanding across lines of difference,"[284] to discern it from the term plurality meaning difference or diversity that might coexist but does not interact or engage. Kwok further clarifies her definition of pluralism as accounting for differences in relationship while listening and speaking. Simultaneously she notes the pushback from conservative Christians that feel pluralism negates Christian uniqueness. It is also noted by Marianne Moyaert and Catherine Cornille in their works that the push for pluralism in interreligious education can be problematic if not accounting

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[281] Kwok, Pui-Lan, Postcolonial Imagination and Feminist Theology, 2-3.
[282] Ibid., 5.
[283] Ibid., 7.
[284] Kwok PuiLan, *Globalization, Gender, and Peacebuilding: The Future of Interfaith Dialogue* (New York: Paulist Press, 2012), 14.

for confessional belonging, commitment, and orthodoxy. On the other hand, Kwok elaborates that "secular and liberal modernity" where "all religions are treated as equal" is actually a myth as even within secular society in American not all religions are treated equally, as noted by Hill Fletcher, and in earlier chapters by Echo-Hawk, Johnson, Lartey and others. Kwok also addresses the issue of "world religion" being hotly contested and under scrutiny.[285] Even though the scholarship might be hotly contesting the invention of the world's religions, federal law such as Religious Land Use and Institutionalized Persons Act (RLUIPA) sets the standard in our federal and state prisons as though all religions are equal. Although, I know from speaking with chaplains in various institutions in multiple states, application varies greatly. On a global scale, or on a more domestic one as Johnson and Lartey bring up in their work, Kwok mentions the work of Aloysius Pieris, scholar of World Christianity, who points out that most of the world's poor "perceive their ultimate concern and symbolize their struggle for liberation in the idiom of non-Christian religions and cultures."[286] All of the above issues are relevant during interreligious engagement in the jail. Pluralism, in the form of intrareligious Christian diversity and interreligious diversity, assumes equal status for all, while power dynamics constantly dictate otherwise in the jail. Biblical supremacy is occasionally touted by someone even when it is stressed that we are engaging in practices of peace, not engaging in a traditional "church service" based on doctrinal belief. Sometimes when there is a moment of solidarity among people of color in the chapel, it will be followed by an outburst by a white man declaring his experience of having suffered reverse racism i.e. when he was denied a scholarship due to affirmative action, even though it had no bearing on the actual discussion. The issue was always power, and the outbursts periodically shut down the voices of solidarity.

Kwok also notes the shift in Christian understanding from dialogue subordinate to mission to interreligious dialogue. However, she emphasizes that due to the circumstances of rising

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[285] Ibid., 16.
[286] Ibid, 26.

fundamentalism, justification of violence, and perpetuation of distrust for religious leaders, interreligious dialogue needs to be a tool for peacekeeping. In her words, "In contemporary politics there are the dual forces of politicization of religion and theologization of politics."[287] It seems to me that Hill Fletcher's work, honing in on the USA context with a focus on the theologization of politics and racializing of religion, overlaps Kwok's main points, although Kwok is using the themes internationally. Kwok again emphasizes that "new constructions of and relations with the religious other must be sought"[288] whether domestically or globally.

The points she makes that defend my position in this dissertation are threefold, utilizing peace studies and postcolonial studies lenses. Kwok maintains that IRE needs to take into account the aspect of peacemaking that addresses context, power dynamics, and social constructions that interfere with the ideal of a secular human rights frame in which "all religions are equal." This combined with Hill Fletcher's focus on secular law, which history shows utilized theologization of policy formation and racializing religions that prioritized Christian national identity and white supremacy, brings up the fallacy of using the term secular as if neutral in either context. This undergirds the importance of Kwok's queries in her postcolonial interrogation of the field, lending support to my argument for the need of interreligious education to address "coloniality of being and knowledge"[289] or as Kwok frames it, "the dual forces of politicization of religion and theologization of politics,"[290] or as Hill fletcher frames it, the "religio-racial project,"[291] regarding misuse of power. Kwok stresses that interreligious education would benefit if it drew more from the contributions and frames gleaned from postcolonial studies regarding discourse and examination of constructs about the populations targeted for marginalization. Her emphasis on this point also supports my decision to elaborate in detail about

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[287] Ibid., 29.
[288] Ibid.
[289] Walter D. Mignolo, "Delinking," 451.
[290] Kwok PuiLan, *Globalization, Gender, and Peacebuilding,* 29.
[291] Hill Fletcher, *The Sin of White Supremacy*, 5.

coloniality of power and knowledge to address use of discourse as a means of power and control. She

also stresses that there is a need to address gender within a postcolonial frame that also accounts for

Orientalism, since, as shown earlier, academic studies including Islamic studies, discourse, and social

consciousness are all impacted by Orientalism and coloniality of being and knowledge. Kwok notes the

scholarship of Jasmin Zine that names the, "dual oppressions of 'gender Islamophobia' because Muslim

women are caught between the contradictory narratives of Orientalism and fundamentalism."[292] Without

going into more detail about this point, Zine's "dual oppression of gender Islamophobia" provides yet

another example of the intersection of "coloniality of being and knowledge"[293] and the "politicization of

religion and theologization of politics."[294] These points are crucial to identify and name in interreligious

encounters. Recently when using countering Islamophobia materials from the American Friends Service

Committee for a Countering Islamophobia workshop during a gathering of Quakers at Pacific Yearly

meeting in California, one activist participant who self-identified as feminist constantly tried to derail

the conversation to address the sexism of Muslim fundamentalism. Constructs of race, gender, and

marginalized populations which have been essentialized are woven within discourse, scholarship and

social consciousness embedded within the context of interreligious and intrareligious encounters. Kwok

wrote, "it would be a mistake to see the veil only as a religious matter, because its meaning is enmeshed

in larger social, cultural, and political configurations of power."[295] Whether addressing diverse

populations classified as Native Americans, or African Americans, or addressing the 'emancipation of

women wearing the veil,' even in settings primarily attended by liberal, educated individuals, Western

feminist thought, as Kwok writes, can "replicate Orientalist and racist dynamics."[296] In addition,

regardless of self-identification, just as white supremacists and nationalists run the gamut of religious

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[292] Kwok, *Globalization*, 36.
[293] Mignolo, "Delinking," 451.
[294] Kwok, *Globalization*, 29.
[295] Ibid., 39.
[296] Ibid., 37.

and non-religious belonging, as do Native Americans, African Americans, and white Americans, all contend with discourses impacting the perception of and awareness of the intersection of "coloniality of being and knowledge,"[297] the "politicization of religion and theologization of politics,"[298] and the religio-racial project (theologic of white supremacy).

Just as Hill Fletcher names the power of structural injustices and set sights on transforming structures in order for interreligious co-operation to be achieved by exposing and reversing the relio-racial project that created the myth of a White Christian nation[299] "seen as part of God's design," Kwok's examination of "the dual forces of politicization of religion and theologization of politics," reveals power and the misuse of power in demystifying the misunderstandings often present in interreligious encounters. Kwok does not detail the constructs of coloniality of being and knowledge themselves as Mignolo, but names the "politicization of religion and theologization of politics,"[300] as the power involved in the intersectionality of systemic injustice often labeled 'religious.' Kwok reframes this misunderstanding and misuse of the term 'religious' as asymmetrical power. Mignolo also extrapolates the need to understand coloniality of being and knowledge as misuses of power often misunderstood as cultural, or constructed racial or racialized religious identity. Decolonial interreligious education thus emphasizes examination and awareness of power to correct these kinds of misunderstandings, to name the misuse of power, and to identify discourse that perpetuates the constructions of 'others' as integral during interreligious encounters and in educational and political environments. In addition, as established during the chapter on decoloniality and reaffirmed by various scholars in this chapter, we need to recognize how ideologies were embedded, in order to acknowledge as well as correct Orientalism and understand current disparities as an outcome of former white Christian supremacist policies. As Matsuoka, Mai-Ahn, Fernandez and other scholars advocate, we, as interreligious educators, need to

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[297] Mignolo, "Delinking," 451.
[298] Kwok, *Globalization,* 29.
[299] Hill Fletcher, *The Sin of White Supremacy*, 138.
[300] Kwok, *Globalization,* 29.

face our race history, acknowledge the pain of raced bodies and communities and work to restore dignity and assist in rehabilitation.

In order to rectify systemic injustice in its many forms we are tasked with addressing the harms in their many different forms within various populations. If interreligious education is seen merely as religious literacy and preparing interreligious leadership for civic engagement without an understanding of oppressions, their interconnectedness, the networks through which they maintain power and the multitudes that express their struggles, we fail our future world and future interreligious educators. Injustices have occurred and are occurring, and scholars and social justice advocates have expressed in various ways in multiple fields how the communities they represent are impacted. They have explicitly asked for recognition and for interreligious engagement. We, as interreligious educators, have an opportunity to learn from them and expand the perceived imaginary of our field by responding to their invitation by preparing future educators, scholars and religious leaders for interreligious engagement that addresses harms past and present.

Chapter 6 Applying Multiple Decolonial Perspectives Into Interreligious Education

The first time I saw Kwok Pui Lan speak in public was the Presidential address at the annual American Academy of Religions conference in San Francisco of 2011. Her talk was on postcolonial theology, and she opened up a vista I had dreamed about my entire life, yet didn't know existed.[301] The flat world of limited theology opened to the distant horizon of a world of possibility. At the time, I had been producing interreligious events in Santa Cruz county, naively inviting people to represent their faith in public by speaking or singing prayers of peace from their traditions. Although many people conveyed their appreciation for learning about other traditions, the reality was many spiritual communities were left uninvited. The Catholic church, which held the resources and hosted the events, limited the guest list to recognized world's religions. It felt all too familiar, like a repeat of prison chaplains not wanting to share the prison chapels with non-Christian practitioners who did not have spaces to engage their rituals. My religious literacy gained through studying other traditions over the years with various seekers and teachers was not enough to navigate the realties I was encountering. Yet, I will never forget the inspiration, hope and light I felt while Kwok PuiLan addressed the audience of scholars. Her postcolonial theology addressed those left uninvited, and awakened in me a desire to be engaged in such scholarship.

Earlier in the day I had attended a session where Vincent Harding responded to panelists discussing the work of Howard Thurman's legacy.[302] That evening a group led by Harding and various AAR participants spilled into the streets of San Francisco where the Occupy movement was happening. Harding in a private encounter, noticed my shyness and looking me in the eye, said with authority, "Your voice is needed." To then later witness him standing between the police barricade and the

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[301] Kwok, PuiLan, "Presidential Address- Empire and Study of Religion" (presidential lecture, American Academy of Religion Annual Conference, San Francisco, CA, November 20, 2011).

[302] Vincent Harding, "Howard Thurman's Legacy for Contemporary Ethical Discourse" (respondent, American Academy of Religions Annual Conference, San Francisco, CA, November 20, 2011).

assembled crowd of hundreds with his bullhorn, commanding the attention of all while embodying the presence of non-violent peacemaking, was breathtaking. Both Harding's and Kwok's theologies were salve to the wounds of frustration and diminishment I had suffered at the hands of interreligious engagements involving blatant sexism, exclusion, and unnamed power. Harding and Kwok articulated power dynamics and named the unseen and seen misuse of power. They both showed tremendous respect for all present including Harding's acknowledgement of the police wall in riot gear, who couldn't help but listen to his words as he spoke with his back to them, fostering compassion from the crowd even while tension escalated. Countering hegemonic discourse and media reports galvanizing militarization of police forces, Harding was a voice of compassion for all present while naming the injustices of the economics of our nation and the misuse of military and police power by the state. Witnessing counter hegemonic discourse and action, postcolonial theology and inclusion of those most vulnerable, and usually left out, changes a person. Watching the homeless of San Francisco stand united against the militarized police changes a person. Watching the resistance to "Reinscribing of colonial ideology," watching oppression and force, watching stand offs, witnessing historic moments, historic people, witnessing the author of the Riverside Church address stand his own ground speaking with eloquence about a dream unrealized, a dream needing to be fought for, a dream yet to come, changed me. Postcolonial theology ignited the dream of decolonial intereligious education (and ultimately decolonial interreligious studies) not simply a liberal secular human rights perspective that "all religions have equal rights" dream, but an unearthing of misuse of power and a need to understand power in discourse which the concept "coloniality of being and knowledge" addresses. Kwok and Harding both knew and spoke to the painstaking work of deconstructing discourses perpetuating systemic injustice and of righting the wrongs of the past, including naming the harm done to so many people from various backgrounds, tribes, geographic diasporas, economically disenfranchised, and those spiritually unwelcome at the interreligious table. My fire had been lit. Kwok spoke to the need to engage decolonial

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scholarship and Harding embodied in public interaction the way that future generations of scholars, peacemakers and peacekeepers can speak to power, and name the misuse of power, while being stewards of compassion involved in interreligious and social justice events. So this dissertation is in multiple ways a coming full circle, starting from when I began as a masters student who did not think of myself as a religious leader and who was surprised to learn I had internalized the message as a woman that I didn't have the right to do theology. The granddaughter of the Kentucky native with a third-grade education who had contributed to my own father's attitude that stated educating me was a waste of money, still showed up in the most unexpected moments. I was continually shocked and horrified simultaneously by what I learned I had internalized. I'm older, not a young women coming of age in the midst of discerning my own process of individuation, how could I who was 'liberated,' mature still carry the internalized limits I was so sure I had cast off long ago? The limits of interreligious education that I accepted externally in various circumstances before graduate school, while still causing internal suffering, were being challenged, modified, recast, and implemented in my jail ministry. When I entered graduate school, I had simply walked away from the interreligious work I had been involved in within my local community. During my graduate education, I realigned my external religious belonging and became a member of the local Quaker meetinghouse where listening and remaining open to Spirit and fostering social justice were synonymous. What a journey it has been. I have come full circle. I attended that first AAR conference in San Francisco in 2011 because of encouragement I received as I began my master's program. To come from listening to Kwok PuiLan and Vincent Harding to now drawing on the works of Kwok PuiLan, using her thoughts and imagination to fuel my own scholarship on the future of IRE, and to teaching like Harding as a professor creating opportunities for others to bring their voices forward feels like a dream realized. It is this background within the larger frame or context of doing jail ministry and social justice advocacy work that has brought me to believe that we do our future generations a disservice if we are not preparing our interreligious leaders and educators to answer the

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call from people of color and Native Americans to acknowledge harm done to their communities. We do our children and their children a disservice if we do not acknowledge and reverse the policies that have harmed Native communities and the multitudes of communities of color while also lifting up scholars whose work is relevant for those particular communities. We participate in harm if we allow interreligious education to continue in environments where indoctrination with monoreligious belonging or white privileged Christian centric thinking is still the norm, as noted by Bidwell.

Interreligious scholar Rachel Mikva noted during the November 2018 AAR session on interreligious education that, "Knowledge is not just data, it is contextual understanding, conflictual and constructive."[303] She also stressed that it is important to not underestimate what interreligious studies contributes to society. She elaborated that the field of interreligious studies blurs the lines between good teaching, research, and service and bridges the dichotomy between knowledge and action. Although she directed her comments to the larger field of interreligious studies, I feel her questions to the field on how to, "develop capacity to actively seek understanding across difference" are relevant for interreligious education in particular. Mikva stated that IRE is about self-reflection and critical engagement with history and Christian privilege, IRE is not about debating religious truths but cognitive pluralism. I would add cognitive justice. IRE participants, whether consciously or not, are engaged in comparative racialization. I contend IRE needs to consciously engage overcoming comparative racialization, or at the least, introduce the concept to get a grasp of the complexity of the work.

I want to highlight a significant point of James Cone's work here as he was one of the first to address diminishment and harm done to raced bodies within theological education. Cone declares that European theologians such as Barth, Tillich or Niebuhr never spoke to the "existential pain … or the suffering" that he inherited as an African American born in Arkansas in the 1920's,[304] which is why he wrote *Black*

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[303] Rachel Mikva, "Interreligious/Interfaith Studies: Defining a New Field," Panelist, American Academy of Religion Annual Conference Session A19-215, Denver, November 19, 2018.

[304] James Cone, *Said I Wasn't Gonna Tell* Nobody (Maryknoll, New York: Orbis Books, 2018), 41.

Theology. Cone writes, "people cannot live without a sense of their own worth."[305] If we are not

conscious or critical about racialization then capacity to seek understanding across difference is

compromised, especially if difference has been demonized. When some have been demonized or

deemed inferior then participating in learning environments, or simply living their lives, subjects them to

diminishment and harm. I contend we cannot truly engage intersubjective learning when coloniality of

power and knowledge have not been addressed.

I do not know black existential pain first hand, or Native American existential pain, or Latino pain, or

racialized Muslim pain, but I did early on inherit patterns that tried to erase existential pain from

interreligious encounters and education. Yet in my chaplaincy work in hospitals, jails and prisons and in

international peace work, I have witnessed great harm, and been taught to recognize the patterns of harm

that come from hegemonic discourse, violence, and from internalized oppression that results in not

having a sense of self-worth, be it from social, historical or intergenerational trauma. Acting-in

(addiction and suicide) and acting-out (domestic and child abuse) are well documented forms of

violence by those bearing the brunt of systemic injustice. Domestic and child abuse statistics are greatest

in Native American communities, but, as Roxanne Dunbar-Ortiz writes, it is important to not

pathologize communities suffering the most internalized violence without making clear the causes of

that internalized violence. Recognizing coloniality of power and knowledge in the context of social,

historical and intergenerational trauma addresses those causes. For example, while working as a

chaplain in a hospital setting I experienced the pain and outrage of incarcerated women having their

babies taken away so they could be re-incarcerated, without any consideration for their loss or grief.

They had been brought from nearby prisons to give birth in the hospital. As the chaplain for the

women's unit I was never summoned by hospital staff in these circumstances. According to hospital

staff the incarcerated women got what they deserved. The staff without realizing it, were perpetuating

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[305] Ibid., 94.

historical trauma, and continuing the demonization through their rhetoric and behavior. When people can't see loss or grief of another, they participate in their dehumanization.[306]

Fortunately, I have found theologians, like James Cone, who speaks to my rage in such circumstances! Kwok and Harding, Johnson and Lartey, also speak to my righteousness at the injustices I have witnessed. Hill Fletcher speaks to the pain and harm I have witnessed. They speak to existential pain of the men and women I have served and why I have defended the need for interreligious education that addresses the pain of systemic injustice and harm. Just as white theology didn't meet the needs of black people, neither has interreligious education focused on meeting the needs of racialized or demonized peoples. This is why the recognition of the patterns of coloniality of power and knowledge are crucial for IRE, because they develop the capacity of people participating in IRE to see the patterns of rhetoric, discourse and policy that may have also contributed to their own miseducation. In the best case, it also provides the critical tools and opportunity to recognize the patterns of rhetoric, discourse and policy used in various forms of oppression, be they historical such as the patterns fueling genocide of American Indians in California after the Gold rush or justifying slavery or white settler colonialism, or current, such as criminalizing women's choices over their bodies,[307] rhetoric used to criminalize youth of color[308] and demonize immigrant youth,[309] or hegemonic discourse that covers up why the current suicide rates of Native American youth are so high.[310]

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[306] For further scholarship on this point I recommend the work of Willie James Jennings, especially his chapter in the *Oxford Handbook of African American Theology* titled, "African American Theology and the Public Imaginary."

[307] A Woman's Right: Part 4, "Slandering the Unborn," *New York Times,* December 28, accessed Dec. 28, 2018. https://www.nytimes.com/interactive/2018/12/28/opinion/pregnancy-women-pro-life-abortion.html.

[308] Patrick Lopez-Aguado, *Stick Together and Come Back Home* (University of California Press), 2018. "… he outlines how institutional authorities structure a "carceral social order" that racially and geographically divides criminalized populations into gang-associated affiliations."

[309] Hannah Dreier, 'How a Crackdown on MS-13 Caught Up Innocent High School Students: The Trump Administration Went After Gang Members- and Instead Destroyed the American Dreams of Immigrant Teenagers Around the Country," *New York Times*, Dec. 27, 2018, accessed Dec. 28, 2018, https://www.nytimes.com/2018/12/27/magazine/ms13deportationice.htmlaction=clickmodule

There is some voicing of truth telling going on in current day news publications whether it be National Geographic looking at their racist past perpetuating objectification of "primitive peoples"[311] or the New York Times publishing an opinion on the role that news organizations played in demonizing Black mothers addicted to crack, while humanizing opioid addicts who are predominately white.[312] The headliner of the New York Times Women's Rights Series Part 4 begins with, "How bad science and a moral panic, fueled in part by the news media, demonized mothers and defamed a generation."[313] The pattern of cultural genocide was repeated.

In the beginning of 2018 National Geographic Magazine issued a special series on race. The letter from the editor stated, "For decades our coverage was racist. To Rise Above Our Past, We must

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=Top%20Stories&pgtype=Homepage.

An example of ongoing use of rhetoric to initiate policy that criminalizes immigrant youth of color. "A month before, he got in trouble in school for the first time, for doodling in math class. He was shocked and confused when the principal accused him of drawing gang signs and suspended him …" He was later arrested and deported. Gang affiliation is a common use of control and justification for surveillance, in and out of prisons.

[310] Erica Green and Annie Waldman, "'I Feel Invisible': Native Students Languish in Public Schools," *New York Times,* December 28, 2018, accessed December 28, 2018, https://www.nytimes.com/2018/12/28/us/native-american-education.html?action=click&module=Top%20Stories&pgtype=Homepage.

[311] "The Race Issue," *National Geographic*, April 2018, accessed August 19, 2018, https://www.nationalgeographic.com/magazine/2018/04/.

[312] "Slandering the Unborn," *New York Times*, December 28, 2018, accessed December 28, 2018, https://www.nytimes.com/interactive/2018/12/28/opinion/crack-babies-racism.html.

"If the country's war on drugs functions as a system of social control, that control is doubly exercise when a fetus is involved. Today, with some notable exceptions, the nation is reacting to the opioid epidemic by humanizing people with addictions — depicting them not as hopeless junkies, but as people battling substance use disorders — while describing the crisis as a public health emergency. That depth of sympathy for a group of people who are overwhelmingly white was nowhere to be seen during the 1980s and 90s, when a cheap, smokable form of cocaine known as crack was ravaging black communities across the country. News organizations shoulder much of the blame for the moral panic that cast mothers with crack addictions as irretrievably depraved and the worst enemies of their children.

The myth of the "crack baby" — crafted from equal parts bad science and racist stereotypes — was debunked by the turn of the 2000s. But by then, the discredited notion that cocaine was uniquely and permanently damaging to the unborn had been written into social policies and the legal code. By the time the epidemic was over, the view that the fetus was a person with rights superseding the mothers had gained considerable traction in practice."

[313] Ibid.

Acknowledge It."[314] This dissertation has asked that question about IRE. In what ways has the

'coverage' in our field been racist? Seeing examples such as Islamic Studies scholarship with embedded

Orientalism, or patterns of overlooking the racist past of Christian-centric scholarship regarding

interfaith and interreligious education, what else has been erased? Just as National Geographic is an

example of the documented historic white societal gaze on societies which were minoritized, the field of

religious studies, interreligious studies, comparative religions, is primarily a record of the traditionally

white gaze of scholars, which isn't necessarily a record of interreligious encounters as much as a record

of what aspects and how the white gaze of scholars have framed various encounters. Which then begs

the question, what hasn't garnered scholars' attention in the field of interfaith and interreligious studies?

Again, limiting ourselves to interreligious education, what hasn't garnered scholars' attention in the

field? The last line of the *National Geographic* editor's letter is: "It's hard for an individual - or a

country- to evolve past discomfort if the source of the anxiety is only discussed in hushed tones."[315]

Thus, the purpose of the various explorations in earlier chapters was to establish a basic understanding

of what decolonial interreligious education might entail gleaned from scholars of Native American,

African Americans and Latinx perspectives in order to have the comprehension needed for rising above

our past. I have established that building right relationship from an interreligious perspective would also

prepare religious leaders and scholars for current issues in the USA, such as the need for truth and

reconciliation proceedings. Yet, decolonizing interreligious education is not only about addressing harm,

our field has lessons of resilience practices to learn from historically marginalized communities as well.

Interreligious educator and scholar Rev. Shanta Premawardhana, a contributor to *Teaching for a*

Multifaith World, starts out acknowledging that the margins are not just places a weakness, but creative

sites of counterhegemonic thought and action. This, too, is an important aspect of interreligious

education, to note the resilience and resistance to hegemonic discourse, knowledge and erasure of

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[314] Susan Goldberg, "Editor's Letter," *National Geographic,* April 12, 2018.
[315] Ibid.

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experience. As many of the prior scholars have noted, Premawardhana goes on to say a big challenge of traditional theology is its blindness to the contextual lived experience of those marginalized. Premawardhana notes that if we privilege the context, such as those living in communities where the Black Lives Matter movement is happening, we would have very different theologies. Therefore, Premawardhana asks us to be critical of our "received theologies."[316] He writes, "the public theologian who has her ear to the ground must ask some hard questions of our received theologies."[317] Being inside the jail on a weekly basis, has forced me to ask hard questions of not only my received theology, but my received interreligious theology, paradigm or framework. Premawardhana goes on to note, "the privileging of context requires us to ask what is wrong with our theology that we allow this to happen?"[318] What happens when you address that question to mass incarceration, or racism, or social discourses that dehumanize certain populations that perpetuates mass incarceration? My question is, what is wrong with our theology, or the interreligious imaginary, that doesn't address the suffering, the pain, the complexity, the masked multiple religious belonging, the intergenerational trauma, or gender bending realities of those that are targeted for incarceration? My ministry and social justice advocacy ask me as a scholar to address what is wrong with our theology and the interreligious imaginary that allows social discourses that dehumanize certain populations and are used to perpetuate targeting populations for mass incarceration and separation of family members to be unexamined? For the purposes of this dissertation, I have limited my query to the interreligious paradigm or imaginary. Premawardhana notes that in the South African context, Dr. Alan Boesak initiated, "a theological movement that led the World Alliance of Reformed Churches (WARC) to declare apartheid a heresy."[319] The purpose of this dissertation is not to initiate a theological movement to declare mass

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[316] Shanta Premawardhana, "Public Ministry in a World of Many Faiths," in *Teaching for a Multifaith World,* ed. Eleazar Fernandez (Eugene, Oregon: Pickwick, 2017), 166.
[317] Ibid.
[318] Ibid.
[319] Ibid., 167.

incarceration a heresy, although that certainly is needed, but it is to note that Boesak initiated an interreligious imaginary that understood apartheid as heresy. What would it take to initiate an interreligious imaginary that understood being complicit in intergenerational trauma and erasure of history as a heresy? Addressing discourses that dehumanize certain populations and are used to perpetuate targeting any population for control and segregation as heresy is an important step. Yet, I am aware this frames the issue in a theocentric manner. What would it take to launch an interreligious imaginary that understands the need to break out of Christian centric or theocentric thinking while simultaneously understanding being complicit in intergenerational trauma and erasure of history as immoral? Addressing it through the secular ideal of human rights for all religions and peoples is still a Western frame of reference. What would it take to launch an interreligious imaginary incorporating the principles of restorative justice as a starting point for ritual? Premawardhana's main point is that, "We must allow those in the margins to teach us, missionize us and indeed convert us."[320] How do we prepare Christian religious educators, leaders and inter religious educators to deepen their confessional religious standing while being open to the conversion to which Premawardhana refers, to come to terms with what is wrong with our theology that we allowed systemic injustice to come into place and allow it to continue? Conversion here, like salvation for Hill Fletcher, or fullness of life for Bidwell, I take to mean a change or reckoning with reality. The challenge is that we are being asked to account for the fact that our very belief system or Western lens or both have caused tremendous damage and harm to others as individuals and communally. Or maybe it isn't our religious belief system as much as our trust in our secular system with an embedded Western sense of progress? How then are we guided? Maybe there are inter religious imaginaries needed for all three scenarios? For example, the Ghanaian government in creating "The Joseph Project" drew upon the needs of the multireligious diasporic community, by

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[320] Ibid., 177.

engagingly all three frames mentioned above in their interreligious ritual reversing symbology of empire and essentialization.

Premawardhana goes on to say that a public theology is needed in regards to greed. He notes that it will take multiple religious communities coming together forming coalitions in order to have the power needed to affect change. The reason why I bring up greed here is the importance of economic justice especially regards to populations targeted by mass incarceration. Premawardhana also notes the Jesuit theologian, Aloysius Pieris, who states theology must address religious diversity and grinding poverty.[321] Just as these two axes are basic facts in his south Indian context, these two axes are basic facts and highly important for the historically marginalized targeted for unjust policy, as noted by Hill Fletcher, which also includes those targeted for incarceration in our nation.

The various forms of truth telling is exactly what scholars of color are asking the academy to do, and why I am defending extending the inter religious imaginary. In the past, the interreligious studies imaginary has consisted of scholarship on the theologies of religions, relational learning, or the complexity of interreligious ritual participation, such as life passage rituals, worship settings, pilgrimages, eucharist sharing, and shrines visitations. Other scholars have focused on interreligious grass roots service work, interreligious cooperation and peace work and examination of hospitality. Interreligious educator Joris Geldhof, in his epilogue to Marianne Moyaert's work titled *Ritual Participation and Interreligious Dialogue*, summarizes the multiple forms and practices of interreligious participation as embodying four concepts: complexity, hospitality, contingency and sensitivity. He elaborates that complexity is needed because of the wide range of specific types of rituals. He writes that hospitality, not simply welcoming or hosting, needs to consist of respect and recognition of the humanity of the stranger. He notes that contingency is always present because ritual is always rooted in distinct circumstances. Lastly, Geldhof states deeper connections and solidarity can only be achieved

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[321] Ibid., 175

through sensitivity. However, rather than assuming sensitivity is needed to engage in ritual, he states

ritual may be its very source. I respect his insights, and I am particularly struck by Geldhof's

understanding that injustice is done when people and their conditions are abstracted, and his insight that

ritual can provide a way to personalize persons and their needs. I believe that Geldhof's insights are also

relevant for interreligious encounters of ritual involving populations harmed by Christian centric

ideology.

The question is really about when are we being effective? For this reason, I'd like to insert the

conclusions by Moffat, an author of a study following up on the success of teaching peer mediation to

students in Northern Ireland. Moffat's study was to discern the effectiveness of mediation training as

experiential learning. He notes that theoretically it is considered experiential pedagogic discourse, but he

delved into how it was successful and how one measures that determination. The key outcomes were

that students went from passive learners to active leaders, but that success of experience becoming

knowledge depended on two things: first, that experience was reflected and acted upon only when

"sources of violence, poverty, social isolation, prejudice, unequal power" were incorporated and second,

that, "active experience of discourse and language" occurred.[322] He considered these "the essential

condition by which experience become knowledge."[323]

The conclusion of this peace study was that experience becomes knowledge only when reflected

upon within a specific social context that incorporates the impact of larger social structures of injustice

and "active experience of discourse and language,"[324] I believe this is what Johnson and Lartey were

also expounding on regarding ritual that reflected upon a specific social context that also incorporated

naming the larger social structures of injustice and allowed for processing grief and reframing. I see an

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[322] Chris Moffat, "Learning 'Peace Talk' in Northern Ireland: Peer Mediation and Some Conceptual Issues concerning Experiential Social Education," *Pastoral Care in Education*, 22, no. 4 (2004): 13-21.
[323] Ibid., 14.
[324] Ibid.

overlap of the decolonial criteria for interreligious education and efficient peace education criteria. Interreligious educators understand the dialogic needs for experiential learning, but I am not convinced all interreligious dialogue scholars understand the need to simultaneously reflect on power differentials and structures of injustice as part of the process for integration of experience into knowledge. Certainly Kwok Pui Lan in her studies of empire and peace studies, and interreligious scholars such as Rachel Mikva understand these correlations.

All of this to come full circle again. I mentioned in chapter two wanting to highlight and return to the themes noted by postcolonial theorist Leela Gandhi. Those themes were: "elaborating forgotten memories, foregrounding exclusions, recovering marginalized knowledges (including religious), examination of the relationship of power and knowledge, colonial discourse analysis, and the aspect of theoretical self-sufficiency."[325] To a certain extent this entire dissertation has been a truth telling through highlighting the elaboration of forgotten memories, foregrounding exclusions, recovering marginalized knowledges, examination of power and knowledge, and colonial discourse analysis primarily done by scholars of color relevant for the field of interreligious education. Decolonizing interreligious education seeks to fulfill and integrate the above themes. In a world demanding justice, subsequent patterns and continued impact are what Christian religious educators and interreligious educators need to face.

I focused a large part of this dissertation on understanding coloniality of power (economic and political) and coloniality of knowledge and of being (gender, sexuality, subjectivity and knowledge)" in order to develop the capacity for scholars to understand the larger frame of coloniality, discourse utilizing demonization for control and justification of surveillance and use of force.[326] This understanding develops capacity for people to recognize the larger context and conflicts in our modern society impacting interreligious education. The agenda of coloniality is alive and well even though the church is no longer the authority of knowledge production as it was during the historical period of

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[325] Leela Gandhi, *Postcolonial Theory,* 53.
[326] Walter D. Mignolo, "Delinking," 451.

colonialism. Decolonizing interreligious education requires breaking, or delinking as Mignolo wrote, from the agenda of coloniality and "matrix of power underlying Western modernity."[327] IRE has a role to play for the future in fostering the social changes necessary whether engaging with Native American tribal nations, being in solidarity with Muslim communities dealing with demonization and criminalization patterns, truth telling defined by Matsuoka as acknowledging "the truth of our race history," or engaging multi and interreligious rituals described by Johnson and Lartey of returning and welcoming home, healing of ancestors, not just the living, the healing of the earth, reproductive rights, criminalization of immigrants, and youth of color to name a few.[328] The religio-racial project and theologization of politics as well as racialization of religions is an aspect of our current interreligious reality. Expanding the interreligious imaginary to include addressing these aspects of reality meets the needs of racilized bodies and communities. The patterns can be reversed through interreligious cooperation and interreligious coordination when the patterns of colonially of power and knowledge are recognized, understood and addressed.

I hope I have done justice to the many scholars I drew on in earlier chapters noting the need to address the embodied reality of being black, brown, racialized, and objectified. Decolonial scholars implore academia to shift thinking away from colonialism as a historical event and pay attention to ongoing systematic injustice embedded within knowledge systems, laws, economic policies, policing, incarceration, media, etc., at work today in all aspects of life for those living in racialized bodies. I think interreligious education has the ability to address their concerns given our unique position of scholarship and engagement and the fact that it will take interreligious contexts to rectify the harms.

I have demonstrated there are scholars in the fields of spiritual care, spiritual formation and interreligious education stressing the need to interrogate power and knowledge, correcting knowledge

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[327] Walter D. Mignolo, The Darker Side of Western Modernity: Global Futures, Decolonial Options (Durham: Duke University Press, 2011), xxi.

[328] Fumitaka Matsuoka, "Theological Education of Not Yet," in Teaching for a Culturally Diverse and Racially Just World, ed. Eleazar Fernandez, (Eugene, Oregon: Cascade Books, 2014), 28.

that privileged white European theological normatives and framing of world's religions rather than the pluriversal nature and particulars of the world's majority, challenging the definition of legitimate knowledge from the lenses of geopolitical (global south) and body politics (womanist, feminist, queer, African or Native American to name a few options), and acknowledging how deeply power and hegemonic knowledge production have been encoded, through the influence of religion in current Western systems such as law and social organization. Practical theologians, and in specific spiritual care scholars Johnson and Lartey, have focused their efforts to close the gaps between the ideals of lived religion and the reality of lived religion, through expanding the hermeneutical cycle to include critique of ideology as part of the constructive theological reflection that names systemic injustice.[329]

By applying a decolonial lens as has been done in the scholarship of practical theology, IRE has the opportunity to expand its own imaginary to include expression of loss and grief and naming the impact of structural injustice within specific communities. Regardless of whether focusing on the field of spiritual care, spiritual formation or interrelgious education, there is a need to highlight missing elements of loss and grief due to the impact of coloniality, moral exclusion, racism and systemic injustice on lived experience. IRE, has the opportunity to expand its imaginary to address embedded systemic injustice by developing critical skills to identify, unveil, and correct prejudiced scholarship within religious studies, Islamic Studies, theology, and interreligious scholarship, for example by naming Orientalism in Islamic Studies. IRE has the opportunity to build capacity to learn across difference by fostering critical engagement and recognition of social constructs and how those constructs are used to racialize populations and justify violence, whether due to skin color, ethnicity, religious affiliation or identity including multireligious identity, gender, sexual orientation or any other identity marker. Interreligious education also has the opportunity to expand the interreligious imaginary by applying the lived experience of raced bodies. Multireligious and interreligious educators in their efforts to meet the needs

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[329] Lartey, *Postcolonializing God,* 5.

of people of color have called for the field to close the gaps between the ideals of theological and interreligious education and the reality of embedded systemic injustice that diminishes the ability for racialized scholars' contributions to be fully integrated.

IRE has the opportunity to respond to the call by indigenous peoples of the world for acknowledging and redressing past and current harm which requires educating church populations about their role in past and current harming of Native American communities. Unveiling "the hidden weapon of both the civilizing and developmental missions of modernity"[330] is of extreme importance to the future of interreligious education, especially regarding restorative justice proceedings with Native American populations and in work with population targeted by mass incarceration. White settler colonialism (as well as Orientalism) and the religio-racial project rely on constructed social imaginaries propagating moral exclusion to justify violence and national defense against the peoples being displaced and misrepresented. Scholars note the importance of narrative pedagogy involved in spiritual formation and religious/interreligious education because it can be utilized to expand moral boundaries (constructive theological reflection) to include those of different and multiple faiths. Scholarly work also recognizes that patterns of discourse that demonize others can contribute to moral exclusion and justification of control, surveillance to justify use of force or violence. This demonstrates the need for the field of interreligious education to engage discourse analysis to unveil the impact of social imaginary constructs. Scholars have shown that critical analysis of discourse not only impacts the future, but can create a different past or relationship with the past. Scholars know that narrative has a powerful influence on collective meaning making. Interreligious education, by understanding coloniality of power and knowledge, critical discourse and power analysis combined with building new narratives that honor complexity and self-agency provides invaluable tools for the future of interreligious education. These

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[330] Leela Gandhi, *Postcolonial Theory,* 53.

tools are also needed to expose theological justifications that have their roots in white Christian supremacist ideologies created to justify restrictions or violence towards certain populations impacting our ability to navigate interreligious encounters.

Lastly, regardless of whether focusing on the field of spiritual care, spiritual formation or interrelgious education, there is a need to engage in ritual to reverse the essentialization of past historical representations that framed cultural and physical genocide as necessary and irreversible, and I have presented evidence that such engagement is effective. Naming "linguistic, cultural and spacial dislocation"[331] is counter hegemonic, therefore counter oppressive and reflecting on the disruptions of racialized experiences evoked in a manner that addresses spacial and temporal dislocation of ancestor's spirits is a form of interreligious engagement. Ritual can also provide emotional release, acknowledgement of suffering, and ultimately a story of resilience. The opportunity given to express lived pain, and reflect in community also supports and builds religious community. Multi religious and interreligious ritual can be used to provide hospitality in the form of symbolic returning, recognition, historical reconnections, and cleansing. Scholarship demonstrated that through ritual proceedings interreligious leaders have the ability to address historical trauma, generational trauma, collective trauma, multigenerational trauma, and unresolved grieving.

The question is how do interreligious educators incorporate the above research findings into significant learning experiences? How do we transform and frame interreligious education in such a way that current and future interreligious leaders are adept at skills meeting the criteria of decolonial interreligious education? How can we provide them with opportunities for creating a new set of narratives and honoring knowledge formation from individual student learners and scholars' own communities and epistemologies that can be engaged in teaching current and future generations? Johnson and Lartey gave examples of how interreligious educators might engage in reframing,

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[331] Johnson, *Race, Religion, and Resilience,* 128.

reclaiming individual and communal identity, re-storying the past, present and future with communities most harmed by the religio-racial project, yet what would the goals and student learning objectives look like? What would Interreligious Education look like if it were designed for the majority of the world's population that does not use Christian centric terminology, frames of reference or symbology? Honoring diasporan communities, multi religious belonging, and multicultural belonging with an examination of power facilitates decolonizing IRE. Engaging ideological critique, construction of knowledge beyond dominant lenses and resistance from the perspective of those most impacted by systemic injustice facilitates decolonizing interreligious education. How can we integrate a decolonial awareness of ideological critique, construction of knowledge beyond dominant lenses, and resistance from the perspective of those most impacted, while building upon the elements already contained within the field: religious literacy, relational learning employing shared narratives and stories, formation of theologies of interreligious co-operation, theologies of hospitality, integrative learning reflecting on contextual lived experience, learning across difference, fostering multicultural competencies, and engaging theologies of multi-religious belonging? Enhancing student learning to include interreligious assignments that interrogate their own communities' history regarding Native Americans, African Americans and Latinx would be one way forward. As noted earlier the religio-racial project and theologization of politics as well as racialization of religions is an aspect of our current interreligious reality. What if expanding the interreligious imaginary to include addressing the reality of racialized bodies and communities was considered a part of theologies of cooperation? Certainly, interreligious cooperation and interreligious coordination are necessary to address the patterns of colonially of power and knowledge.

What does this mean regarding practical application and syllabus formation? There is a need for creative assignments that facilitate students' ownership of projects that are relevant for their own context or ministry, useful for their denominations, and focused on interreligious theologies of accountability within their own faith tradition or worldview. There is a need to foster student praxis combining critical

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thinking and religious literacy. Rather than a conversation about one's own faith affiliation or beliefs, a possible conversation topic could be the role of one's faith historically regarding treatment of indigenous populations or other historically marginalized populations specific to their context and local community? Just as the fields of interreligious education, peace studies, and social justice work recognize the need for educators and leaders to affect change, we need interreligious educators trained as leaders to dismantle and reverse White supremacist logic embedded in academia, public policy, economics etc.

Therefore, as an example, I have drafted the beginning of a syllabus with "Interreligious Theologies of Accountability" as the title. This excerpt of a syllabus is merely an example and not representative of the breadth of what is possible in decolonizing interreligious education.

"Interreligious Theologies of Accountability."

This course is an introduction to some of the multiple oppressions due to coloniality and white supremacist logics. It focuses on Interreligious Education that aims to reverse white supremacy on the ground. The course goal is to learn, practice and be able to integrate an interreligious education pedagogy that creates community beyond the classroom that can extend scholarship and activism/civil engagement that privileges the knowledge, experience and agency of those most impacted by the religio-racial project and resulting systemic injustice, and answers their call for justice through supporting, via forming relationships and advocating actions, those who are engaged in social justice work (rectifying social injustice in its many forms).

I propose Interreligious Education that involves direct engagement and creating a community of learners and that employs multiple modalities (readings, videos, films, blogs, websites, arts), multiple intelligences and experiential learning through community engagement.

All students will participate in a pre-course and post-course quiz for easy assessment of knowledge of terms used in the course syllabus.

What is coloniality?

What is epistemicide?

What are the logics of white supremacy?

What are some of the signs or characteristics of intergenerational trauma in historically oppressed populations? What are some of the signs or characteristics of oppressor populations?

How does the matrix of power work to support systemic injustice?

What is the responsibility of interreligious education in reversing systemic injustice?

PLEASE NOTE: No one is required to know or understand the terms coloniality, epistemicide, the characteristics of intergenerational trauma, white supremacist logics or what theologies of accountability entails before beginning the readings for the course. The evaluation provides faculty feedback to adapt content specific to course participants knowledge, and the post course quiz serves as a self-assessment tool for students.

Student Learning Objectives (SLOs) include:

SLO#1: Recognize patterns of coloniality and understand role of theology in constructing coloniality. Be able to name, articulate, and resist concepts of colonailtiy of knowledge and being.

SLO #2: Be able to recognize and name white supremacist logics relevant to IRE and to practice narrative skills effective in countering and resisting them.

SLO #3: Be able to recognize intergenerational trauma due to the impact of epistemicide and white

supremacist logics and formulate an Interreligious response in your own community.

SLO #4: Be able to contribute to creation of multi and interreligious events designed to recognize and honor the grief and resilience of historical oppressed populations within your context.

SLO #5: Be able to recognize epistemicide and practice countering it in the context of IR engagement. Understand how one is a victim of epistemicide and also a perpetrator of it.

Assignment possibilities include:

1 Use one of the following questions to formulate an interreligious project relevant and applicable to your community:

A Plan in detail an interreligious ritual for honoring grief and loss of historical oppressed populations within your context.

B What is the history of your community's contribution to the marginalization of Native Americans? How is your own faith or secular society answering the call by indigenous communities to address harm done to Native Americans?

C How is one's own faith community or secular society answering the call to separation of families at the border? Use as a case study. How and why is this an interreligious issue?

D How is one's faith community or secular society answering the call to rectify poverty due to public policies generated against African Americans, or another case study of your choice relevant to your local community?

E How does surveillance impact local faith communities and populations in your community? Explain how this is an interreligious issue. Case studies or problem based approaches are welcome. Individual or group projects welcome. Emphasis on collaboration and student led interactions are welcome.

2 Assessment and creation of resistance resources for interreligious education and/or for your

  faith community. Choose one of the following:

A Find a social movement or non-profit using art as resistance that fosters interreligious

  theologies of accountability. Analyze and Evaluate based on the student learning objectives

  stated for this course.

B Rather than evaluate resources, create resources (for your own denominational or secular

  setting) consisting of an assessment or reflection or integrative art piece of resistance to

  advance the theme of interreligious theologies of accountability.

C Do an analysis of the meaning making symbols in your IR context being utilized for systemic

  injustice with the intent of reversing the symbology. How are they used currently to promote

  injustice? How can they be used to counter the same injustice?

  and analysis of symbologies of resilience.

D How might you collaborate and gain proficiency in symbology of the oppressed in your

  context? How can you support and leverage use of this symbology for social justice?

E Submit your own idea for faculty approval in this category.

The goals of this course are:

1 To foster engagement and scholarship that will contribute to the reversal of systemic injustice

  through experiential interreligious education that examines power asymmetries at work in

  interreligious education and engagement.

2 Steward interreligious leaders in their capacity to assess situational factors in teaching

  and community engagement.

For an example of an early assignment: Provide a reading: i.e. an Oxfam blog "I testified at the trial of

one of Joseph Kony's commanders. Here's what the court didn't understand."[332]
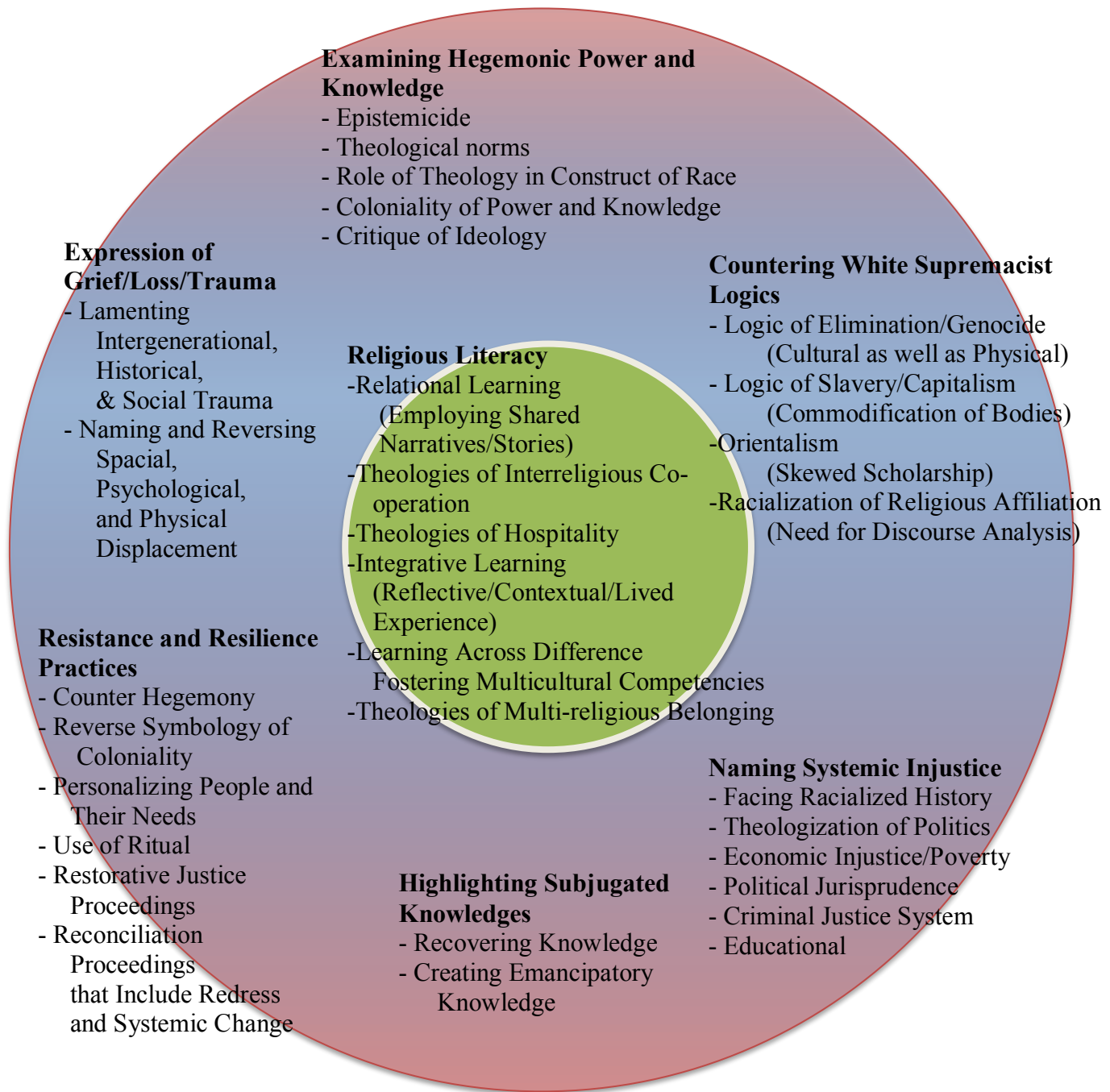
Complete a one page reflection/analysis showing your skill in recognizing embedded "Civilizing and developmental" frames of knowledge. What aspects of white supremacist logics does it employ? (epistemicide? logic of genocide? logic of commodification? All of the above? Provide examples. How? What interreligious strategy would you use to reverse it?

This is cursory excerpt providing Student Learning Objectives, course goals and a few possible assignments, but it goes to the root of the issues facing racialized populations as an interreligious concern and issue. Religion and theology played a central role in initiating racialization of populations, so accountability dictates that religion and the field of theology, not just interreligious education, contribute to the awareness of how this was done and how it is embedded in our nation in order to advocate for just change based on polyvocal input. I hope that my work will, at the very least, challenge scholars to think about how they frame the field of interreligious education. Given the limits imposed by coloniality in the past, the field of interreligious education has the opportunity be a part of the solution including a commitment to address grief and loss of populations most impacted by systemic violence. Specific to Christian centric theology which participated and participates in the religio-racial project, which continues to engage in Orientalism, theologization of politics and politicalization of theology, new scholarship informed by religious leaders and communities engaged in redress is needed. Whether answering the call by indigenous peoples of the world, scholars of color with insights into systemic injustice, or to address current growth of hostilities toward immigrants and refugees, the diagram on the next page summarizes and outlines elements necessary for decolonizing narratives, knowledge and interreligious education. Regardless of exclusivist, inclusivist, pluralist or particularist orientation, there

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[332] Kristof Titeca, "I testified at the trial of one of Joseph's Kony's commanders. Here's what the court didn't understand," *The Washington Post*, January 17, 2019, accessed January 24, 2019 through Duncan Green's blog https://oxfamblogs.org/fp2p/i-testified-at-the-trial-of-one-of-joseph-konys-commanders-heres-what-the-court-didnt-understand/?utm_source=feedburner&utm_medium=feed&utm_campaign=Feed%3A+FromPovertyToPower+%28From+Poverty+to+Power+%3A+Duncan+Green%29.

is a need to leverage our support as a field preparing current and new interreligious educators and a new generation of scholars in responsible handling of the issues that were erased from our field and our world's history.

Expanding the Interreligious Imaginary: Interreligious Theologies of Accountability for Harm Perpetuated Through Matrix of Power

Examining Hegemonic Power and Knowledge
- Epistemicide
- Theological norms
- Role of Theology in Construct of Race
- Coloniality of Power and Knowledge
- Critique of Ideology

Expression of Grief/Loss/Trauma
- Lamenting Intergenerational, Historical, & Social Trauma
- Naming and Reversing Spacial, Psychological, and Physical Displacement

Religious Literacy
- Relational Learning (Employing Shared Narratives/Stories)
- Theologies of Interreligious Co-operation
- Theologies of Hospitality
- Integrative Learning (Reflective/Contextual/Lived Experience)
- Learning Across Difference Fostering Multicultural Competencies
- Theologies of Multi-religious Belonging

Countering White Supremacist Logics
- Logic of Elimination/Genocide (Cultural as well as Physical)
- Logic of Slavery/Capitalism (Commodification of Bodies)
- Orientalism (Skewed Scholarship)
- Racialization of Religious Affiliation (Need for Discourse Analysis)

Resistance and Resilience Practices
- Counter Hegemony
- Reverse Symbology of Coloniality
- Personalizing People and Their Needs
- Use of Ritual
- Restorative Justice Proceedings
- Reconciliation Proceedings that Include Redress and Systemic Change

Highlighting Subjugated Knowledges
- Recovering Knowledge
- Creating Emancipatory Knowledge

Naming Systemic Injustice
- Facing Racialized History
- Theologization of Politics
- Economic Injustice/Poverty
- Political Jurisprudence
- Criminal Justice System
- Educational

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Vita

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This dissertation was typed by Shannon Frediani.